

✠ATHEISM

•AND THEISM✠

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# A T H E I S M

AND

# T H E I S M.

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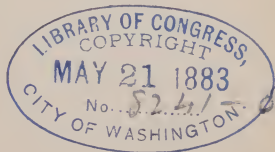
JOHN G. WILSON,

MINISTER OF THE WORD OF GOD, AND AUTHOR OF "REDEMPTION IN  
PROPHECY," "THE SABBATH AND ITS LORD," "DOCTRINE  
OF BAPTISMS," ETC.

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Admit a God—all other wonders cease;  
Deny him—all is mystery besides.—YOUNG.

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## PREFACE.

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A CONVICTION of the Divine existence is wrought in the mind by an observation of nature, and is a necessary conclusion from a consideration of our own being. "I am, and therefore thou must be," is a just inference from a settled fact, and one which commends itself to the judgment of every reflecting mind. I have not, therefore, entered into any elaborate argument to disprove the atheistic assumption, "*There is no GOD,*" nor yet to prove the converse, that "*There is a GOD.*" My design in this treatise has been simply, and in a concise manner, to show the folly of the atheist's denial of GOD, and its evil tendency in producing moral corruption, and to exhibit the reasonableness of a belief in the Being and attributes of GOD, and his government over the world as taught in the Bible: and to treat the subject in a manner adapted to the

edification of all persons who may give it their attention. And yet the treatise is argumentative as well as didactic, and furnishes a brief and compendious Christian Theodicy,—a vindication of the rectitude and benevolence of the SUPREME BEING in regard to the natural and moral evil existing in the world, and which, I humbly hope, may, under the Divine blessing, tend to remove the difficulties which so frequently perplex inquiring minds, and to lead all to a confiding trust in the Author of our being and the GOD of our salvation.

JOHN G. WILSON.

PHILADELPHIA, 1883.

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# ATHEISM AND THEISM.

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## PART I.

### ATHEISM.

IT is maintained by some, who wish to be regarded as benefactors of the human family, that the idea of a Supreme Being had its origin in the ignorance of mankind in a rude and barbarous age ; and they think that to eradicate this idea, and liberate the mind from all sense of responsibility to a Higher Power, is to be the work of intellectual development, and will confer a great favor on the race. Upon this assumption it would be fair to infer that the belief in a GOD would be confined to the more ignorant nations, and that as they advanced in knowledge and intelligence they would become atheists. On this theory those who most profoundly feel their responsibility to GOD, and most devoutly worship and serve him, should be the most miserable of mankind, and that true happiness would be enjoyed only by those who live without hope and without GOD in the

world. But the facts in the case establish the reverse of this. Those nations, if nations they may be called, consisting of a few clannish herds of men and women, who have been discovered to have no conception of a Supreme Being, are described as most ignorant and degraded, but little elevated above the brute beasts around them. But as they ascend in the scale of improvement and intelligence mankind possess this knowledge and have clearer conceptions of the nature and character of GOD, and more fully believe in him. And the happiness of man has ever been found to consist in his subjection to the will and obedience to the commands of GOD.

The apostle Paul shows that a godless life is the result of ignorance, when he exhorts the believing Gentiles, "that they walk not as other Gentiles walk, in the vanity of their minds; having the understanding darkened, being alienated from the life of GOD, through the ignorance that is in them because of the blindness of their heart." Eph. iv. 17, 18. But our sceptical philosophers would have us to believe that they are the wisest of mankind, and that, with a few exceptions, themselves included, the most enlightened nations have not yet arrived to a sufficient degree of intellectual cultivation to enable them to cast off the fetters which ignorance had forged and fastened upon their

minds. In other words, they think, and would like others to think so too, that all mankind are yet in leading-strings of ignorance and superstition, except the precious few who have reached that consummation of presumptuous folly and self-deception which asserts that "*There is no God.*" What a marvellous conclusion to proceed from the heart, and be uttered by the lips of such an ephemeral and ignorant creature as man! A creature whose existence began, as it were, but yesterday, and, as far as this life is concerned, will end to-morrow; a creature whose observation is limited to a small portion of the earth on which we live; who, with the most profound research, is scarcely able, in a lifetime, to penetrate the surface of things; who is unable to solve the mystery of his own existence, and finds in those objects of nature with which he is most familiar a thousand inexplicable wonders. Oh, is it not a marvellous thing that such a one should so far forget himself, and be so excessively puffed up, as to deny the Divine existence, and thus, virtually, arrogate to himself Divine attributes? For how could any one be qualified to decide the question in the negative whether there is a God unless he himself were an omnipresent and omniscient being; one that is everywhere, and acquainted with all things? for

if there was any subsistence in all the universe or beyond the universe which had escaped his notice, that subsistence might be GOD. I shall not now enlarge upon this thought. It must, I think, be apparent to any one of the most ordinary capacity that a more immodest, presumptuous, and arrogant declaration never fell from mortal lips than this atheistic dogma, "There is no GOD."

It is such a monstrous folly and conceit in an intelligent being, with the evidence of the eternal power and Godhead of JEHOVAH, above, beneath, and all around him, to deny the existence of GOD, that many wise and good men have questioned whether there ever was or ever can be a conscientious atheist. It seems, indeed, almost impossible, in the face of such accumulated evidence as nature yields to the contrary, to settle down into such an absurd conclusion. And yet, if we may credit their testimony, there have been some who, by something like deliberate and thoughtful investigation, have set aside the evidence, and have adopted this vacant creed, and rested in this dark dogma, which excludes GOD from the universe, and consigns the world and all its inhabitants to the uncertainties of chance and the necessities of fate. And forasmuch as they do not like to retain GOD in their knowledge, GOD gives them over to strong delusion, that they should believe a lie, that they

all might be condemned who obey not the truth, but have pleasure in unrighteousness. Sadly true it is that though light has emanated from the Divine ONE through his works of creation and wonders of providence and testimonies of revelation, teaching knowledge of GOD, yet men love darkness rather than light, because their deeds are evil: and perversely cling to error that they may justify themselves in wrong. Oh, sad defection of the human understanding!

The atheistic philosophers profess to be guided by reason, and boast of their ability to solve all mysteries by the touch of her magic wand. They talk learnedly and fluently of nature and of nature's laws, as if they perfectly understood the origin, progress, and destiny of all things, and thus impose upon the credulity of the simple, and beguile the unwary from the path of truth and virtue. And yet when asked to explain the origin of man and solve the phenomena of nature around them, these

“Sages, diving into science, have but a profundity of words;  
They track, for some few links, the circling chain of consequence,

And, after doubts and disputations, are left where they began,  
At the bald conclusion of a clown, things are because they are.”—TUPPER.

Or, on the other extreme, “ever the most cred-

ulous, catching at any foolish cause that may dispel their doubts," they suppose that man's origin is attributable to some strange freak of nature, by which, in an instant, man, both male and female, sprang from the earth, as the fabled Minerva is said to have sprung from the head of Jupiter; or, that he is the production of a labored effort of nature to bring forth something, not knowing what, which through thousands or millions of transmigrations, for a long series of ages, beginning in some microscopic monad or animalcule, was enlarged and developed by successive degrees, until by chance it resulted in the first human pair, with whom nature has been so completely satisfied that she has since ceased from her labor to produce anything greater or higher in the scale of intelligences. In short, there is no conjecture too absurd for them to propound and believe if it but exclude the existence and agency of a God, verifying the sayings of Tupper,—

"The captious and cautious unbeliever is of all men weakest  
to believe;

Cut from the anchorage of God, his bark is a plaything of  
the billows;

The compass of his principle is broken, the rudder of his  
faith is unshipped;

Chance and fate in a stultified antagonism, govern all for him;  
Truth sprang from the conflict of falsities, and the multitude  
of accidents hath bred design."

The denial of GOD indicates some mental obliquity, some perversion of the understanding ; and at first leads us rather to pity than to blame the victim of this delusion, which seems to be the result of a peculiar conjunction of disastrous influences upon the mind, obscuring the perceptions and rendering him incapable of reasoning from the acknowledged laws of evidence. It is almost universally admitted that there is a certain connection between cause and effect, and we know of no effect without an adequate cause. If, therefore, we see an ingenious piece of mechanism, a watch for instance, or a rare work of art,—a splendid painting,—we invariably infer the existence of intelligent agents by whom they were made. And if we see any change occur in the objects we are contemplating, we are led to infer a cause for the phenomenon. And on this acknowledged principle, lying at the foundation of all right reasoning concerning the existence of beings and events, we arrive indubitably to the conclusion that the universe must have had a creator ; that there must be a Supreme Being whose infinite wisdom and power alone were adequate to the production of such a wonderful organism, and whose works in turn display his eternal power and Godhead. Whoever, therefore, begins by denying what is self-evident,



discovers a hallucination of mind which incapacitates him for right reasoning, and makes him at best a proper object of your pity and your prayers.

“ ‘There is no GOD,’ the fool in secret said ;  
    ‘There is no GOD that rules o’er earth or sky.’  
Tear off the bands that bind the wretch’s head,  
    That GOD may burst upon his faithless eye !  
Is there no GOD ? The stars in myriads spread,  
    If he look up, the blasphemy deny ;  
While his own features, in the mirror read,  
    Reflect the image of Divinity.  
Is there no GOD ? The stream that silver flows,  
    The air he breathes, the ground he treads, the trees,  
The flowers, the grass, the sands, each wind that blows,  
    All speak of GOD ; throughout, one voice agrees,  
And, eloquent, his dread existence shows :  
    Blind to thyself, ah ! see him, fool, in these.”

GIOVANNI COTTA.

But it is not so much the weakness of the head as the wickedness of the heart that is the source of atheism. “The fool hath said in his heart, There is no GOD.” Ps. xiv. 1. And the heart of man is deceitful above all things and desperately wicked. The constitutional inclinations of man’s nature are to rectitude and happiness, but a false estimate of the capability of earthly and sensual things to give him pleasure, and which he is liable to form under the present circumstances of his being, may influence him



to seek happiness in sinful indulgences at the expense of his sense of right, and so stifle the voice of conscience in seeking relief from a sense of responsibility by excluding GOD from all his thoughts. And the next step is to exclude GOD from the universe by adopting the atheistic theory, "There is no GOD,"—just as the silly ostrich thinks to annihilate its pursuers by burying its head in the sand and shutting out all sight and sound. The idea of GOD is painful to the wicked, because it is associated with a feeling of responsibility. It is this that troubles them. If they could have such a GOD as the fable says Jupiter gave the frogs,—a log of wood,—a god that could neither see nor hear nor feel, incapable of either rewarding or punishing them for their conduct, they would have no objection to such a GOD. For in the days when atheism possessed the French mind and heart, during the reign of Robespierre, the convention in one of its most popular and authentic papers made the following announcement: "Provided the idea of a Supreme Being be nothing more than a philosophical abstraction, a guide to the imagination in the pursuit of causes and effects, a resting-place for the curiosity of inquiring minds, a notion merely speculative, and from which no practical consequences are to be applied to human life, there

can be no great danger in such an idea ; but if it is to be made the foundation of morality ; if it is to be accompanied by the supposition that there exists a GOD who presides over the affairs of the world and rewards and punishes men for their actions on earth according to some principle of speculative justice, there can be no opinion more prejudicial to society." If they entertained the idea of a GOD at all, they wished it to be such a one as would be no object of reverence or regard,—the belief of whose existence would impose no restraint upon their passions or pursuits ; whom they need not fear to offend, nor desire to please ; and who was alike incapable of rewarding virtue or punishing vice. And if he would not consent to be this senseless abstraction, then, in order to get rid of all sense of responsibility and be allowed to live as they pleased, they must get rid of him by simply denying his existence.

The effect of atheism is to confirm that mental obliquity and strengthen that moral corruption which gave it birth. The mind having once consented to an imposing sophistry is led captive by it, and soon becomes entangled in the web of its own delusions, and lost in the mazes of its own folly. In the labyrinth of doubt it finds only amusing speculations and delusive hopes, until at last it is lost in the windings of

despair. Its eternal series—its spontaneous universe of worlds and beings—its laws of motion and matter—confusion giving birth to order, and order tending to confusion—its fortuitous concurrence of atoms, and physical necessity, are among the dōgmas which bewilder and ensnare the mind, until it becomes wrecked in unbelief; a melancholy exhibition of weakness and folly, —a vessel stranded upon the shoals of a spurious philosophy.

Its moral influence is to be inferred from its nature and design; and gathered from its history in times past, and its present aspect. It fosters the worst passions of the human heart by removing all the restraints which religion imposes upon mankind, relieving the conscience of any sense of responsibility to GOD; taking away the landmarks of virtue and vice, and making present gratification the chief object of pursuit. In denying GOD, atheism likewise denies a future state of existence to man, and all rewards and punishments beyond this life. It limits his existence to this life (in some instances it has even proceeded so far as to deny his existence altogether), and makes his happiness here the only proper motive to action. It teaches him that having no bond to society but that of convenience, he is justified in using it to secure for himself the means of enjoyment,

irrespective of the well-being of his fellow-creatures. And should he find himself after all unhappy and miserable, or should his laudable efforts to secure the means and objects of his own gratification in the indulgence of his appetites and passions unfortunately subject him to the penalties which society imposes, he may seek the relief of oppressed virtue by voluntarily retiring from existence, which fate imposed upon him and chance enables him to dispense with. Its design evidently is to relieve man from a sense of responsibility to God, and allow him to indulge his passions without restraint, provided he can manage to escape detection and punishment from his fellow-man. Or, judging from the announcement of the French Assembly, to give up society itself to unrestrained licentiousness and beastly gratification. Such being its nature and design, what must be its effects but disorder, crime, and misery? With such a creed, what may not a man do if his passions and appetites demand it? With such a creed, the libertine may gloat upon unprotected and confiding innocence and beauty, and, without a blush, consign to infamy and ruin the victim of his lust. With such a creed, the robber and assassin may say, "Come, let us lay wait for blood; let us lurk privily for the innocent without cause; let us swallow them up

alive as the grave; and whole, as those that go down to the pit: we shall find all precious substance; we shall fill our houses with spoil." Prov. i. 11-13. With such a creed, what bonds could be regarded as sacred? what conditions inviolable? What confidence could be placed in the friendship, the honor, the justice, the integrity of him whose creed is a denial of all the obligations of virtue and goodness? What is there to make seduction, or robbery, or murder, or fraud criminal in his eyes? No matter what he does, he offends not against God, for he says, There is no God. And he recognizes no obligations to society. He knows no law but those of his passions and propensities, and no God but himself.

The history of atheism, in the lives and conduct of its votaries, confirms the inferences drawn from its nature and design. Although it may be admitted that there have been and still are some professed atheists of virtuous life and character, yet it may be safely asserted that this has been owing to an early religious training, or to the restraints of society, or the circumstances of their condition, and in despite of the pernicious tendency of their principles. But, in general, atheists are blasphemers, lewd, dissipated, and immoral. And if it be asked, who are they that outrage all the decencies of life,

that make a mock of sin, that riot in debauchery and crime? it will be found that they are not the religious portion of the community, who believe in GOD and worship him according to his ordinances; but that they are either avowed unbelievers or practical atheists who live without hope and without GOD in the world.

Attempts have been made over and over to prove that atheism could insure human happiness upon a system of socialism, but in every instance they have failed. All such organizations, destitute of the foundations of virtue and religion upon which alone communities can stand, have speedily come to naught. There is nothing in atheism to bind society together. Its elements are all repulsive. "In the midst of millions the atheist would find himself in a desert. His situation would be that of a hermit; his character that of a fiend." All societies formed on atheistic principles would have speedily to disband, change, or perish. The members of such societies have been saved only by mingling again with their fellow-men under governments wherein GOD was recognized and our responsibility to him was felt.

We have one great practical illustration of these things on a national scale. Some years ago atheism prevailed in France. Its philoso-



phers, descanting on the perfectibility of human nature, and attributing all the evils of society to the imperfection and abuses of the existing government, promised the people a perfect paradise of joy if they were only freed from the tyranny of priests and kings and governed by the simple and benevolent laws of nature alone. The seed was sown broadcast and the minds of the people were perverted. The way was paved for the goddess of reason to drive her car in triumph over France and begin her benignant reign. The powers of legislation and government fell into the hands of the philosophers themselves. The golden age dawned in which it was to be shown that man needed neither God, nor Bible, nor Sabbath, nor Priesthood, nor Church, nor Religion. It was "a grand experiment on human nature." The revolutionary leaders, in the height of their impiety, not only sought to destroy every vestige of Christianity by abolishing the Sabbath, altering the calendar, plundering and shutting up or converting into warehouses the various churches ; but in the climax of their guilt they brought the convention to yield to the cry that the era had come when man should cease to fear the Eternal, and, in the person of a strumpet, enthroned, with heathen orgies, the goddess of reason as the object of national worship.

Surely this was sufficient. The system shall have a fair trial. The triumph of atheism was complete; and the result is before us. The reign of atheism was the reign of terror. The GOD they denied withdrew his Spirit from them, *and left them to themselves*. France was converted into a great prison, and its inhabitants into criminals. The sword, the bayonet, the sucking boat, and the guillotine were the ordinary instruments of execution. Day by day new victims were demanded to satisfy the popular frenzy, and the executioners of one period were the victims in the next, until, in the short period of ten years, it is estimated that not less than three millions of human beings perished in this way. The atrocities committed in this waste of human life were unparalleled in the history of nations. France was baptized with the blood of her inhabitants, and the people at last recoiled in horror from the infamous and destructive system.

The trial was complete. It was proved that society could not exist under such a system; that where the Great Ruler of the universe is disowned, the foundations of the earth are out of course, the bulwarks of virtue are destroyed, the checks of vice are removed, and the most horrid crimes are perpetrated in the name of liberty.



The trial was sufficient. The convention which had disowned the Most High and proclaimed death to be an eternal sleep was constrained to recognize again, by public enactment, the existence of GOD and a future state. Thus publicly recanting their former folly, and admitting that even a perverted religion is better than none at all.

The trial vindicated the truth of GOD's word, which thus graphically describes the effects of the atheistic theory: "The fool hath said in his heart, There is no GOD. Corrupt are they, and have done abominable iniquity; there is none that doeth good. GOD looked down from heaven upon the children of men, to see if there were any that did understand, that did seek GOD. Every one of them is gone back; they are altogether become filthy; there is none that doeth good; no, not one." Ps. xiv. 1-3. Such is atheism, a system of mere negation without any evidence; a presumptuous folly without any reason; the religion of fools, if religion it may be called, which denies all religion, discards all moral obligation, and adopts for its motto, "Let us eat and drink, for tomorrow we die."

The effects of atheism are as I have described. The tree is known by its fruits. Men do not gather grapes of thorns nor figs of

thistles. The fruits of atheism are according to its nature; just such as we might expect. This poisoned fountain sends forth bitter waters which blight all that is fair and lovely in the world, and spread devastation and death all around. Of all the phases of infidelity this is the worst and perhaps the most rare. It certainly is difficult for the human mind to maintain belief in a godless creed. Man's condition and necessities often force him to acknowledge the existence and seek the help of GOD. Voltaire could find a GOD in a storm, and many who, while in health, never speak his name but to blaspheme, pour out a prayer when trouble comes, and entreat his mercy in the day of their calamity.

“ ‘ There is no GOD,’ the foolish saith,—  
But none, ‘ There is no sorrow ;’  
And Nature oft the cry of Faith  
In bitter need will borrow.  
Eyes, which the preacher could not school,  
By wayside graves are raised ;  
And lips say, ‘ GOD be merciful,’  
That ne’er said, ‘ GOD be praised.’ ”

MISS BARRETT.

## PART II.

### THE DIVINE EXISTENCE AND PERSONALITY.

No formal proof of the existence of GOD is to be reasonably expected in a revelation from GOD. A ruler in making a proclamation to his subjects does not deem it necessary to prove that he exists. The knowledge of his existence and consent to his authority are presupposed. And so with the omnipresent and demonstrative evidence of the eternal power and Godhead of the Creator before him, it is presumed that man must believe in his existence and acknowledge his sovereignty. To have offered proof of his existence would seem like an admission of the insufficiency of the evidence afforded by his works and the excusableness of those who do not adore and serve him. The opposite of which is asserted by Paul in Rom. i. 19, 20: "Because that which may be known of GOD is manifest in them; for GOD hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse."

The denial of the Divine Existence, or athe-

ism, has been considered, and its nature, character, and effects exhibited. It was shown to be the offspring of folly and wickedness, and its fruits disorder, misery, and death; yet I merely glanced at the difficulties which throngh this theory of negation, and noticed one or two of the absurd and ridiculous speculations respecting the origin of things which have been broached by its advocates in the imbecility of their unbelief. Suppose now we were to admit the possibility of one of these conjectures respecting the origin of man, his development from a simple monad or animalcule, by some process which nature has since ceased to employ, through thousands of transmigrations and an indefinite number of years; still, atheism would be at as great a loss to account for the origin of the monad as to account for that of man. And if, to evade this difficulty, it should be said that the monad was the production of nature, this must be understood of a spontaneous production of something out of nothing, or of giving new form and vitality to what was in existence in some inanimate state before; and nothing is thereby gained; for nature is not an intelligent agent on even the atheistic theory, but simply matter operated on by certain physical laws, and is, therefore, incapable of creating anything. Nature originates nothing, and the inquiry arises,

Whence came matter? and how came these laws to exist? It is evident that matter could not originate itself, nor establish the laws by which it is governed. Pushed at last to the extremity of his theory, the atheist says, "Matter is eternal; matter is unoriginate; matter is self-existent; matter originated itself; matter sprung into existence spontaneously and organized itself into suns and worlds, and these assumed for themselves given distances, and centripetal and centrifugal forces and distinctive gravitation, and gave birth to all the wonderful varieties of vegetable and animal organisms." Now, there is no greater difficulty in believing in an eternal, self-existent, and intelligent being than there is in believing in the eternity of matter or in its spontaneous production. Atheism has in its theory a material universe uncaused, while the Bible or Christianity has in its theory an intelligent Being, the Creator of all things, uncaused. Which is the most rational idea, that of a material universe uncaused, or springing into existence spontaneously, or that of a material universe, the production of an all-wise and all-powerful Being, who is self-existent and eternal? Surely the latter. But, says the atheist, we have evidence of the existence of matter, while we have none of the existence of such a being as God. Herein the great mistake of atheism lies. It

supposes that there is no evidence of the existence of anything but what is cognizable by our senses,—that is, of what we can see and hear and taste and smell and feel. But suppose I go into a gallery of paintings and gaze upon the production of the pencil and the brush, have I no evidence of the existence of the artist, although I see him not with my eyes? Are not the pictures which hang upon the walls so many demonstrations of the existence of the artist? Do I not rationally infer from the exhibition of design, taste, and skill that they are the production of a master of no ordinary talent? Sir Isaac Newton, the great Christian philosopher, had a nephew who professed to be an atheist. The young man, on entering Sir Isaac's study one day, saw a new and beautiful pair of globes of elegant workmanship which his uncle had just purchased, and admiring them much, he inquired of his uncle, Who made them? "Nobody," said his uncle, gravely; "they came by chance." "Impossible!" said the young man. Being challenged by his uncle to show why it was impossible that they should come by chance, he argued very conclusively from the nature of the globes, the design manifest, the skill displayed, and other things, that they must have had a maker. "And now," said Sir Isaac, "you cannot believe that these two little globes came

by chance; you can argue very logically that they must have had a maker, and so they had; but you profess to believe that the earth and the heavens, of which they are only the faintest representatives or pictures, came by chance; that this glorious frame of things had no maker. Apply your arguments to the universe, and no longer deny the existence of the Maker and Ruler of all things." The young man was sobered into belief. Truly "the heavens declare the glory of GOD; and the firmament showeth his handy-work. Day unto day uttereth speech, and night unto night teacheth knowledge." Or, as Addison beautifully expresses it,—

"The glorious firmament on high,  
With all the blue ethereal sky  
And spangled heavens, a shining frame,  
Their Great Original proclaim.

"The unwearied sun from day to day  
Doth his Creator's power display,  
And publishes to every land  
The work of an Almighty hand.

"Soon as the evening shades prevail  
The moon takes up the wondrous tale,  
And nightly, to the listening earth,  
Repeats the story of her birth;

"While all the stars which round her burn,  
And all the planets in their turn  
Confirm the tidings as they roll,  
And spread the truth from pole to pole.



“What though in solemn silence all  
Move round this dark terrestrial ball?  
What though no real voice nor sound  
Amid the radiant orbs be found?

“In reason’s ear they all rejoice,  
And utter forth a glorious voice,  
Forever singing as they shine,  
The hand that made us is DIVINE.”

Besides, the Bible theory gives us but one simple, uncompounded Being as self-existent and eternal, an intelligent agent possessed of wisdom and power sufficient to contrive and create all other beings and things. But the atheistic theory has necessarily millions of beings and things which are all alike self-existent, independent, and eternal. The earth is eternal; the sun, moon, and stars are eternal. Or if he reduces organized matter to its simplest elements, he still has many eternals, and which is the most rational theory? If the Bible or Christian theory is to be questioned because attended with difficulty in the incomprehensibleness of the Divine existence and eternity, the atheistic theory is to be rejected wholly as being overwhelmed with difficulties. There is no rest to the human mind on this question but in the conviction, on the testimony of revelation, that there is ONE self-existent and eternal BEING, the intelligent and almighty MAKER of all things.



Here we rest. Something must have been self-existent, underived, necessary, and eternal. Atheism admits this. And in the universe there are such evidences of contrivance, such manifestations of wisdom, goodness, and power, that we are shut up to the conclusion that the self-existent, underived, necessary, and eternal must be an intelligent and almighty being, and therefore God. This conviction is irresistible, and the Bible proceeds on the presumption that the demonstration is sufficient and the conviction general. The assertion that in the beginning God created the heavens and the earth, contains in it the proposition that the works of creation demonstrate the existence and personality of the Supreme Being. "If then," says Mr. Stockton, "the day dawn, the sun rise, the world wake, and earth and seas and skies all glitter on the vision of stirring and rejoicing nations, the wise man merely witnesses an expansion of evidence. If then the day decline, the sun set, the shadows spread, the nations rest, and soon after the moon smile, and all the stars outsparkle from pole to pole, the wise man witnesses only another expansion of evidence. If then the roof be rolled back, and the telescope pointed, the space penetrated and the belts and rings and moons of the old planets be reviewed and new planets be discovered, and the first gleam

of returning comets be caught, and the dim nebula be resolved into splendid systems of far apart suns with their wide-sweeping circles of flaming spheres, still the wise man witnesses only another expansion of evidence. And so he is sure that if, dropping his body by the side of his polished instrument, it were made his privilege to pass away in spirit, with the tireless and fearless speed of an angel, as far beyond the most distant telescopic nebula as that is from the earth, and still on, and on, and on, across and around the utmost scope of creation, he would only witness at last the whole expansion of evidence, the substance of which, even from the adaptations of a hand, a tongue, an eye, a hair, he understood at first, the absolute demonstration of the existence of GOD."

Indeed, the evidences of the Divine Existence lie all around us open to our view. It is seen in every little flower and plant and tree; in the pastures green and waving corn; in stones and rocks and fossils; in brooks and fountains, seas and oceans. They all bear the impress of his hand, they all display the perfection of his wisdom. So, too, the animate creation, insects and creeping things, and birds and beasts and fishes, all proclaim the wisdom, power, and goodness of GOD. And man himself embodies all. Fearfully and wonderfully made, with an organism

most perfect, and a mind capable of indefinite expansion and improvement in knowledge, he stands at the head of all, the perfection of JEHOVAH's works, made in the image of GOD, and therefore to himself the clearest demonstration of the existence of GOD: and may, with strict propriety and adoring awe, express the conviction gained by a contemplation of himself in the language of the Russian poet,—

“I am, O GOD ! and surely thou must be.”

And then turning from himself to a contemplation of the works of GOD, join with Milton in Adam's morning hymn of praise,—

“These are thy glorious works, Parent of good,  
Almighty, thine this universal frame,  
Thus wondrous fair ; THYSELF how wondrous then !  
Unspeakable, who sit'st above these heavens,  
To us invisible, or dimly seen  
In these thy lowest works ; yet these declare  
Thy goodness beyond thought, and power divine.”

With truth it may be said, “The undevout astronomer is mad ;” for

“Nature, with open volume, stands  
To spread her MAKER's praise abroad ;  
And every labor of his hands  
Shows something worthy of a GOD.”

The personality of God is also demonstrated

by his works. There are some who, confessing GOD, yet make him nothing more than a universal substance, of which whatever is, is but a part. The varied and multitudinous forms of matter to the pantheist are only so many phenomena of the one universal substance. With him the universe itself is GOD, and there is no GOD besides. He confounds the Creator with the creature. Seeing the Godhead reflected by his works, he mistakes the works for the Deity, and adores GOD in earth and sky, in stones and trees and flowers and everything. While the atheist says, "There is no GOD," the pantheist says, "There is nothing but GOD. Nature is GOD. Sun, moon, and stars ; air, earth, and water, and all animal and vegetable substances, are only so many modes and forms of the Divine existence." He never conceives of GOD as distinct from nature. And his theory is but little if any better than the atheist's. Indeed, it amounts to the same thing. To deny the personality of GOD is to deny GOD, nor does it mend the matter to call nature GOD, and thus transfer the idea of a Deity to his works. Both systems exclude the idea of personal responsibility to a higher power and make man a GOD unto himself. Pantheism makes man a portion of the Deity, and so deifies man. On this theory man is GOD incarnate, above whom there is no GOD. In him the Divine

consciousness is developed, and the highest worship is, of course, due to man. Such is the system which denies the distinct personality of GOD. And, on this theory, GOD did not create the universe. Creation is only a necessary development of GOD himself. It is the universal substance taking new forms, and passing into other modes of being; and that by a law of necessity. In short, by denying the personality of GOD it denies that there was properly any creation at all. The Bible is directly opposed to this system, and demands our belief in a personal Being, who, existing of himself, is before all things and the Creator of all. Thus Moses says of him, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world; even from everlasting to everlasting thou art GOD."

We conceive of GOD as an architect distinct and independent of his works, and as a distinct personal agent existing before he made the world. His works are not necessary developments of himself, but creations of what previously had no existence. He spake and it was done. At his command the universe sprang from naught, and by his power all are upheld. But though he is everywhere and all things exist in him, yet we do not confound him with the works of his hands. And without involv-

ing anything of the pantheistic idea we may say of him, that he

“ Warms in the sun ; refreshes in the breeze ;  
Glow in the stars ; and blossoms in the trees ;  
Lives through all life ; extends through all extent ;  
Spreads undivided, and operates unspent.”

GOD is everywhere, as the Scriptures teach, and yet not as the substance of all things, but as a distinct and pure Spirit, whose consciousness extends to all things and comprehends all. The Psalmist says, “ O LORD, thou hast searched me and known me. Thou knowest my downsitting and my uprising, thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me ; it is high, I cannot attain unto it. Whither shall I go from thy Spirit ? or whither shall I flee from thy presence ? If I ascend up into heaven, thou art there ; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall



cover me, even the night shall be light about me. Yea, the darkness hideth not from thee ; but the night shineth as the day : the darkness and the light are both alike to thee." It is this thought of an everywhere present personal God, one whose eye is ever upon us, who takes cognizance of all our thoughts and words and deeds, whose presence we cannot shun, whose inspection we cannot avoid ; it is this thought, so unwelcome to the carnal mind, that infidelity in its varied hypotheses tries to get rid of, but in vain. Get rid of the Divine personality and you get rid of all moral responsibility, and there remains neither virtue nor vice in the universe ; our conduct is the result of a fatal necessity, and we deserve no praise and incur no blame. All our acts are indifferent. Thus in morals the pantheistic theory is like the atheistic. It leads to similar results, and if generally received would deluge the earth in sensuality and crime. Get rid of the Divine personality and you get rid of the obligation to worship in all its forms. There is no longer any fitness in praise, there is no longer any need of prayer. Man is to himself a Deity, a temple, a priest, a sacrifice. He has all within himself. He has no need, and there is nothing to pray for and none to pray to. Nature is necessity, and God is nature. Prayer, therefore, is folly.

Get rid of the Divine personality and you get rid of the idea of a future life and a future state. There is no individual immortality. It may be allowed that the race as such is immortal, and the doctrine of human perfectibility, as a hypothetical sentimentality, may be entertained; but the individual man has no existence beyond this life. At death he is absorbed in the universal essence, to be developed again in some other form of existence. But all personal consciousness is forever lost. Such are some of the results of a system which denies the Divine personality, which dethrones the self-existent personal GOD. It is twin-brother to atheism, and holds the same black creed in fact.

The first verse in the Bible, "In the beginning GOD created the heavens and the earth," overthrows both atheism and pantheism. Like a two-edged sword, it cuts both ways. It asserts the creation of all things. It attributes that creation to a Being who must necessarily have existed before creation. Now the Creator of the universe must be an intelligent Being and possessed of personality. The idea of personality is inseparable from that of intelligence. We feel it to be so from our own consciousness. And having arrived at the knowledge of a First Cause, as demonstrated by his works, that very consciousness requires that we conceive of him



as a person, a living person. For personality is a perfection belonging to man as a creature of GOD, and must belong to GOD himself in a higher degree. An impersonal, unconscious GOD would be inferior to man. And the idea, therefore, is absurd in the extreme.

The personality of GOD, taught in the first sentence of revelation, is everywhere inculcated throughout the sacred Scriptures. Every page is stamped with this thought. It is patent in every sentence that speaks of him, or in which he speaks. It fills the whole compass of revelation and glows in every measure of the Divine economy. Here the only living and true GOD is revealed, first, in the person of his SON, Jesus Christ, who, being in the form of GOD, appeared as GOD, in all the theophanies of olden times, and thus made known or declared the Divine personality to the patriarch and prophets, and so to the world; second, by the incarnation of his Son, who thus came forth from GOD and took on him the form of a servant, and so made manifest the distinct personality of GOD as the FATHER, of whom are all things and we in him. We cannot read the Bible without a conviction that the GOD who made the heavens and the earth is a personal subsistence, a Being distinct from his works, an infinite Spirit, everywhere present, inhabiting

all things, upholding all things and governing all things after the counsel of his own will ; a GOD near at hand and not afar off, to whom we are accountable for our conduct in this life, and who will render to every man according to his works. This conviction has arrested the transgressor in his path of crime and blanched his cheeks with terror as he thought of the fearful retribution awaiting him in the life to come. This conviction has agonized the penitent sinner, and induced the confession of his sins, and the earnest cry for mercy and forgiveness. This conviction has calmed the tumult of passion and given peace to the troubled mind, when, in the experience of justifying faith, the believer has realized that GOD is merciful and gracious, forgiving iniquity, transgression, and sin. This conviction has cheered and comforted the people of GOD in all their trials and afflictions and filled their hearts with confiding love to him who clothes the lilies of the field with beauty, feeds the birds of the air and the beasts of the earth ; and who, in the exuberance of his care for his saints who trust in him, numbers the hairs of their heads, and supplies all their need according to his riches in glory by Jesus Christ.

The belief of the existence and personality of GOD, in short, is a primary requisition in morals and religion. It lies at the foundation

of all true piety and virtue. "For he that cometh unto GOD must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6. It is the first stone laid in the temple of virtue. It is the first principle in the personal redemption of man. He that believes in GOD, who has a firm persuasion of his existence and personality, has the germ of a Divine life within, and by the grace of GOD may proceed onward and upward in the way of holiness until entirely conformed to the will of GOD and filled with all his fulness.

"A Deity believed is joy begun;  
A Deity adored is joy advanced;  
A Deity beloved is joy matured.  
Each branch of piety delight inspires."—YOUNG.

The subject presented to our contemplation in the Scriptures of truth is full of grandeur and power. Here the evidence which nature presents of the Divine existence is confirmed by the testimony of revelation. Here the personality of Deity is certified as an incontrovertible truth, a never to be doubted reality. Faith sees here the Divine daguerreotype,—the Godhead painted by the sunbeams of inspiration. And, Oh, how glorious! how infinite! It is but his shadow, and yet the sun is a shadow in its brightness. GOD is Light, ineffable, unapproachable light. His glory covereth the

heavens, and the earth is full of his praise. GOD is a SPIRIT, an everywhere present Spirit; himself unseen, but seen in all his works.

“Turn where ye may, from the sky to the sod,  
Where can ye gaze that ye see not GOD?”

The eyes of GOD are in every place, beholding the evil and the good. In him we live and move and have our being. We cannot read the Bible without feeling that we are brought into contact with the Deity; not with a vague and undefined ideality or pantheistic abstraction, but with a glorious, sublime, and ever-present spiritual personality, who is the Father of our spirits and the Maker of our frame. Here our minds are refined by the truth and elevated to communion and fellowship with the infinite and eternal mind. We become partakers of the Divine nature and learn to cry Abba, Father, by his spirit which regenerates us with the word of truth and makes us children of GOD. We adore, we trust, we love, we obey, we walk in the light as he is in the light; for he who commanded the light to shine out of darkness shines into our hearts, to give us the light of the knowledge of the glory of GOD in the face of JESUS CHRIST. For no man hath seen GOD at any time; the only-begotten SON who is in the bosom of the Father hath revealed him.

## PART III.

## THE ATTRIBUTES OF GOD.

THE existence and personality of GOD being admitted as a necessary deduction from the nature, order, and relations of the universe, and proved by the testimony of revelation, we proceed to consider the natural and moral attributes and perfections of GOD. Whatever we may certainly know, independently of revelation, respecting intelligent beings we must obtain from a contemplation of our own nature and properties, for we are not conversant with any other order of intelligences, supposing them to exist. It is not presumptuous in us, from what we know of the attributes of mind in ourselves, to infer the attributes of the eternal mind, for this is one of the processes by which GOD makes himself known to us; and although we may err in our conclusions and fall far short of the reality, yet we must not, therefore, reject this source of knowledge as vain and useless. Even revelation, while it excels, does not discard it, but appeals to it as to a certain source of forming acquaintance with the Great First Cause. Paul, in Rom. i. 19, says, "Because that which

may be known of GOD is manifest in them," that is, in men; "for GOD hath showed it unto them," teaching us that in the human mind there is something answering to the Divine mind, and from which we may learn that which may be known of GOD. And in Psalm xciv. 8-10, it is written, "Understand, ye brutish among the people; and ye fools, when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chastiseth the heathen (nations), shall not he correct? He that teacheth man knowledge, shall not he know?" Thus Divine perceptions and knowledge are inferred from the possession of them by the intelligences whom he hath made: the Infinite from the finite.

Man was made in the image and likeness of GOD, and the aphorism, "Man, know thyself," or Pope's adage, "The proper study of mankind is man," must not be understood as restricting our attention to the mental and physical phenomena of the human constitution, but as making it a key to unlock all the treasures of wisdom and knowledge, and enabling us to rise in our contemplation through nature up to nature's GOD. Let us then for a moment pursue this thought with reference to the existence and personality of GOD in a simple manner. My own consciousness assures me of my own de-



rived, dependent existence and distinct personality. I am sure that I exist. No dogma of metaphysical philosophy can eradicate this idea from my mind. I am sure that I exist by the will and power of a superior Being; for as I am conscious that I did not originate myself, so I know that the first human pair from whom I sprung could not have been the authors of their own existence. And to whatever extent I track the chain of derived existence, I must at last arrive at a final cause, an underived and eternal one. And that cause must be intelligent, and hence possessed of all the attributes of distinct personality. To this process of reasoning I am committed in the very nature of things. My mind cannot rest in anything short of the self-existent and eternal GOD. In him alone I reach the fountain of all existence, of whom are all things.

Now, in learning what may be known of GOD we may not descend to inferior creatures, which are incapable of the higher order of reasoning, which are governed by instinct, as idolaters have done, who, "professing themselves to be wise became fools, and changed the glory of the uncorruptible GOD into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." But we start from man himself as the highest order of beings in

this world, and rise to higher orders still until we reach the Infinite. Thus Paul reasoned with the Athenians, Acts xvii. 22-29: "Ye men of Athens, I perceive that in all things ye are too superstitious; for as I passed by, and beheld your devotions, I found an altar with this inscription, *TO THE UNKNOWN GOD*. Whom therefore ye ignorantly worship, him declare I unto you. *GOD* that made the world and all things therein, seeing that he is *LORD* of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the *LORD*, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being; as certain also of your own poets have said, *For we are also his offspring*. Forasmuch, then, as we are the offspring of *GOD*, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." We must not think of *GOD* as inferior to ourselves, but as being superior to ourselves; as possessing, in perfection,



every good thing found in us, without any admixture of evil. And in all our ideas of God we must bear in mind the infinite holiness of his nature as expressed in the cry of the cherubim, "And one cried unto another, and said, Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory." Isa. vi. 3.

Holiness in the Supreme Being is the state of entire separateness from all evil, and necessary and eternal devotedness to that which is good. Holiness is essential to his character. Our minds are shocked by any imputation of evil to God. Goodness is essential to the very idea of God. And we instinctively deny Divinity to a being in whose character there appears any trait or taint of evil. We may be ever so much perplexed in our efforts to account for the origin and existence of evil in the universe, yet we feel that it would be blasphemous to attribute it to any moral obliquity in God. The idea of a malignant, unjust, vindictive, and implacable God is not only absurd, it is horrible. The belief of it would either sink a man in hopeless despair or transform him into a fiend. A sane mind could not possibly entertain such an idea. We universally adopt the sentiment,—

"If there's a power above us,  
And that there is all nature cries aloud  
Through all her works, he must delight in virtue."

From our idea of the Divine character we must, therefore, separate all the evil and imperfection which we find associated with the human character, and attribute to him, as the author of our being, whatever we find good in ourselves or in the universe, in the highest sense and in an infinite degree. Goodness in the creature is a reflection of the creative mind; while evil is an antagonism, originating in the spontaneity of the human will, exercised in disobedience to the will of GOD, in a state of trial, necessary to the development of the moral character of a free agent; for

“Not man alone, all rationals heaven arms  
With an illustrious but tremendous power,  
To counteract its own most gracious ends.”

YOUNG.

Man's evil is of himself, and not chargeable to GOD. And with this view the Scriptures coincide, for they testify that GOD made man in his own image; and GOD saw all that he had made, and behold it was very good. All GOD's works bore the stamp of goodness in the beginning. The signature of Godhead was affixed to all that he had made, and is apparent still, notwithstanding the presence of evil. It is said in Psalm v. 4, “For thou art not a GOD that hast pleasure in wickedness, neither can evil dwell with thee.”

And in Habakkuk i. 13, it is said, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." And in James i. 13, it is said, "That GOD cannot be tempted of evil, neither tempteth he any man." In short, Scripture and reason both agree in representing GOD as supremely and unchangeably holy in his absolute separation from all evil, and his necessary and essential devotion to that which is good.

The term GLORY is used for splendor or brightness, as we read of the glory of the sun, and the glory of the moon, and the glory of the stars. It signifies also the magnificence and pomp of earthly princes, as it is said that even Solomon in all his glory was not arrayed as gorgeously as the lilies of the field. It is used also to indicate the external splendor of angelic beings, as they appeared in ancient times in a luminous haze. And the majestic grandeur of GOD himself is called his glory. This glory has been measurably manifested by the various theophanies of the Old Testament history. But the term is also employed to designate the natural and moral attributes of GOD as revealed to us in his works of creation, providence, and redemption, and in this sense it may be understood when it is said, "the whole earth is full of his glory."

Belonging to the self-existent and eternal one

are the attributes of Omnipresence, Omniscience, Omnipotence, and Immutability. Belonging to the infinitely holy one are the attributes of Wisdom, Truth, Justice, and Benevolence or Love. And as GOD is one and indivisible, these attributes all perfectly harmonize in him. They are not accidental, but essential to his nature and character. They are not to be regarded as distinct from himself, nor from each other. They all combine in harmonious operation for the well-being of his creatures. There is no conflict between them; no discord in the Divine mind; no clashing of attributes in his government over the world, and no opposition of one against another in the redemption of man.

The omnipresence of GOD signifies that he is everywhere; that he inhabits all space and fills all times. "The omnipresence of God," says Saurin, "is that universal property by which he communicates himself to all, diffuses himself through all, is the great director of all, or, to confine ourselves to more distinct ideas still, the Infinite Spirit is present in every place." The immensity of his works demonstrates his ubiquity. In the solar system itself the distances between the different bodies are amazing. The sun is distant from the earth 96,000,000 miles, and Herschel is said to be 1,822,000,000 miles from the sun. The nearest of the fixed stars, which

are supposed to be the suns of other systems of worlds, is at an almost incalculable distance from the utmost verge of the solar system, and so on through the immensity of space are systems after systems sphered afar, overwhelming our thought with their number and their magnitude. Now we cannot suppose that God proceeded to make them consecutively, first forming a sun and then a world, and so going from orb to orb, and from system to system, leaving behind those already made without his care or superintendence. This would be a conception far below the greatness of God as thus demonstrated by his works. Reason demands that we regard him as being everywhere, and that his agency is as essential for upholding as for creating all things, and with this the Scriptures agree. They testify that he fills all things, and that there is no escape from his presence, no place where he is not.

The omniscience of God signifies his perfect knowledge of all things that have been, are now, or shall be, and of all that might have been, and are possible now or hereafter under every supposable condition and circumstance. His mind comprehended from the beginning all schemes of moral government, with all their means, forces, and operations, and their final results. Nothing was concealed from his view, nothing

is hidden from his eye. He knows all past, all present, all to come. His knowledge is not only general, but particular. It extends to small things as well as to great things. Nothing is so trivial as to be unnoticed by him, and nothing so vast and complicate as to surpass his understanding.

“ A thousand nameless acts,  
That lurk in lovely secrecy and die  
Unnoticed like the trodden flowers which fall  
Beneath a proud man’s foot, to Thee are known,  
And written, with a sunbeam, in the Book  
Of Life, where mercy fills the brightest page.”

R. MONTGOMERY.

“ We cannot think too oft;  
There is a never, never-sleeping eye  
Which reads the heart and registers our thoughts.”

W. T. BACON.

And yet there is no confusion in his mind, no mixing up of actions and events, but each is clearly and distinctly perceived and separately known. His comprehensive mind takes in at once all past, all present, all to come. His eye surveys the whole and all its parts, and the boundless universe has in it nothing hidden from his sight. And with this the Scriptures agree, which assert, “ Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.”

The omnipotence of GOD signifies his power or ability to do whatever he pleases ; to create, modify, and arrange or destroy. It must be observed that omnipotence does not involve the absurdity of doing contradictory things, as to create and destroy a thing at one and the same time, or that an infinitely good being can do evil. His omnipotence is the unbounded activity of his nature whereby whatever he wills is effected ; but he wills nothing contradictory and nothing evil. His volitions are not in opposition the one to the other, nor are they contrary to the infinite benevolence and rectitude of his character. His creative power produces a world as easily as an atom, and a universe as easily as a world. All things owe their existence to him. All are subject to the laws which he ordained for their control. But he himself is above those laws, and can suspend or supersede them whenever he will. Miracles are therefore not impossible with GOD. They are but a part of his ways. He could make the sun stand still or suspend the operation of natural laws in given cases without disordering any of his works, if he found occasion to do so, as easily as cause iron to swim. His will and his energy act simultaneously in decreeing and executing, and whatever he wills he does. There is no exhaustion of his power, and he knows no fatigue. He



fainteth not, neither is weary, though he upholds all things by the power of his might.

The immutability of GOD denotes the unchangeableness of his nature, his attributes, and his purposes. Any change of nature would imply imperfection either before or after the change. His nature is perfect, and therefore is not subject to change. Absolute perfection excludes change. Hence his attributes must always remain the same. He can never cease to be what he is, for then he would cease to be GOD, and for like reason his purposes must be unalterable. To alter them would be equivalent to an acknowledgment of error; and GOD cannot err, for his wisdom is infinite. Hence he is of one mind, and none can turn him. He is the Father of lights, with whom is no variable-ness nor shadow of turning. He is not a man that he should lie, or the son of man that he should repent.

The wisdom of GOD is his unerring counsel, whereby he employs his infinite and unbounded knowledge for the promotion of the greatest possible good, designing the best ends of creation and government, and selecting the best means for their accomplishment. The wisdom of GOD appears in the construction of the universe, the order and regularity of the heavenly bodies, the varied productions of the earth, the



wonderful and surprising adaptation of all things to some excellent uses, the construction of the human body, and the mental phenomena of man's nature. The eye, called the "master-piece of Divine mechanism," displays the wisdom of GOD. How complicated and yet how simple and complete the adjustment of all its parts! How admirably adapted to the end for which it was made! None but an infinitely wise being could have contrived it. And so of all the works of GOD. We contemplate them with wonder, and with the Psalmist exclaim, "O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches." Truly, "the LORD by wisdom hath founded the earth; by understanding hath he established the heavens." In the government of the world his wisdom may not be so conspicuous, yet it is no less perfect, and in the end will be fully justified by its complete triumph over all evil and establishment of all good. Even now, as far as he hath in his word revealed to us his purposes and his operations, we wonderingly exclaim, "O the depth of the riches both of the wisdom and knowledge of GOD! how unsearchable are his judgments, and his ways past finding out!"

The truth of GOD is the absolute veracity of his nature, which affords the most unques-

tionable ground of confidence in the fulfilment of his word. We hence rely on the sincerity of his declarations, the faithfulness of his promises, the verity of his threatenings, and the certainty of his predictions. The truth of GOD is deducible from the infinite holiness of his character, and is necessary to his moral perfection. There could be no perfection of character without truth, in which consists the immutability of his word. Truth gives honor and glory to moral character, and strength and reliableness to moral government. The testimony of the Scriptures to the Divine truthfulness is abundant. Moses says, "He is the Rock, his work is perfect; for all his ways are judgment; a GOD of truth and without iniquity, just and right is he." Deut. xxxii. 4. The Psalmist says that "His truth endureth to all generations." Truth is in every work of his hands, in every word of his mouth, and in every measure of his providence.

The justice of GOD is expressive of his impartial judgment and unbiased rectitude in the administration of his government over the world; duly discriminating between the various conditions and circumstances of mankind, and rendering to every man according to his works. With strictest accuracy he graduates the rewards of virtue and the punishments of

vice: for "he is a GOD of knowledge, and by him actions are weighed." The good and the bad will be treated with equal impartiality. He will lavish no indulgence upon the one; he will inflict no wrong upon the other. He is not capricious, but proceeds according to the plan devised in infinite wisdom for the promotion of the greatest good, in the reconcilment of all things unto himself under one head. His justice is not at variance with his wisdom and goodness. It harmonizes in the same measures and for the same end. And though, in the judgments which he executes, he is called a consuming fire, it is only for the destruction of evil, and the redemption of his creatures from sin and misery. His wrath, or the punishment he inflicts on the disobedient, is a means devised in wisdom for a gracious end: their subjection unto his righteous government; and "though clouds and darkness are round about him, justice and judgment are the habitation of his throne." Justice is founded in right, and is the administration of right, and is protective as well as remunerative. And by the judgments it inflicts is working effectually and surely, with all long-suffering, for the final overthrow of all unrighteousness, the destruction of wrong, and the deliverance of man from the thralldom of evil.

The benevolence or love of GOD signifies the essential law of his nature, which makes it his good pleasure to confer upon all his sensitive creatures, at all times, the greatest amount of happiness they are qualified to enjoy consistent with the greatest good of the whole. The love of GOD is an intelligent love, which is free from the weakness of caprice, and agrees with the eternal fitness of things. His benevolence accords with the holiness of his nature and the wisdom of his designs. He loveth not evil. It is that which his soul hateth, and to the existence and perpetuation of which in the universe his nature can never be reconciled. He loves goodness, virtue, order. He delights in the happiness of his creatures; and his love of goodness leads him to employ all the resources of his providence and grace for the extirpation of evil, the destruction of wickedness, and the subjection and reconciliation of all things unto himself. The LORD will have pleasure in his works; and his benevolence rests with entire complacency in the final result of his redeeming mercy. His love accords with his eternal purpose, and is therefore "real, solid, and permanent, free from diversion and without interruption." It is from everlasting to everlasting, and is shown as well in the severity of his chastenings for the eradication of evil as in the

awards he bestows for the promotion of virtue. In short, the love of GOD is infinite and incomprehensible, and is measured only by his own eternal mind. Our finite minds are unable to grasp and understand the Infinite. We are lost in the contemplation of the illimitable. Yet as the objects of that love, as manifested in Christ Jesus, we may know its length and breadth and depth and height in its demonstrations toward us for our salvation and eternal glory. For John says, "We have known and believed the love that GOD hath to us. GOD is love; and he that dwelleth in love dwelleth in GOD and GOD in him." "For GOD so loved the world that he gave his only-begotten SON, that whosoever believeth in him might not perish, but have everlasting life." This love is ever active, ever working for the accomplishment of its object. It never tires, for it is supported by the boundless energy of the eternal mind. It is never discouraged, for the purpose of GOD is sure of being effected. It shall never fail or be exhausted. It is infinite and eternal, and commands all the resources of nature, providence, and grace for the accomplishment of the Divine purpose as revealed in his word.

Such are the attributes of GOD! such his natural and moral perfections, as manifested in his works of creation, his providential govern-

ment of the world, and his purpose of grace as revealed in the Scriptures of truth. The exhibition is glorious, and the display calls forth our admiring praise and profound reverence. We adore and love the great Supreme for what he has revealed to us of himself. And yet our conceptions of his attributes fall far short of the reality. They are far greater and more glorious than our thoughts can reach. For who by searching can find out GOD? Who can find out the Almighty to perfection? It is as high as heaven. It is deeper than hell. The measure thereof is longer than the earth and broader than the sea.

“ Here, then, I doubt no more,  
But in his pleasure rest,  
Whose wisdom, love, and truth, and power  
Engage to make me blest.  
To accomplish his design  
The creatures all agree,  
And all the attributes divine  
Are now at work for me.”

WESLEY'S COL.

## PART IV.

## THE GOVERNMENT OF GOD.

THERE is a wonderful regularity and order observable in the motion of the heavenly bodies, or the planets, which belong to what is called the solar system. The revolution of the earth and other planets around the sun; the changes of the moon,—its eclipses, aspects, and nodes; and even the return of some of the comets, may be calculated with unerring precision for thousands of years. It is also from hence inferable that if the fixed stars are suns of other systems of worlds, the same order and regularity prevail among them all. Matter is also found to be possessed of various forces, called attraction, repulsion, cohesion, gravitation, etc., which under given circumstances produce certain results. These properties of matter, together with the different modes of existence, and order of succession, are called Laws of Nature. To these the atheist, denying the existence of a Supreme Being, attributes all the phenomena of the physical world. Assuming the eternity of matter, in its primordial condition of diffused nebula or mist, he assigns



all organism and motion to the fortuitous operation of these laws. Suns and planets, according to his theory, were formed by the condensation of this nebula. Plants and flowers, men and animals are but progressive developments of these wonderful laws. And thus having dispensed with a GOD in the creation, he finds no difficulty in dispensing with a GOD in the government of the universe. Or if he should speak of a GOD, you must not suppose that he means an intelligent agent. His GOD is a mere abstraction, a deification of nature's laws. But this mode of speech by which these mere abstractions are clothed with fashioning and regulating powers, betrays the absurdity of the atheistic theory, and indicates the necessity for an intelligent agent as the Author of the laws, as well as the creator of matter itself, and who still works in and by them the good pleasure of his own will. The laws of nature are not distinct and separate from nature. The term is used merely to express and stands for the properties, modes, and relations of natural things. They are the strings of the instrument on which the Divine Intelligence which formed them is ever making the music of the spheres.

Others, whose minds revolt at the atheistic theory of "*No GOD*," are disposed to limit him in his creative acts to the production of the



simplest monadic forms of matter, and attribute all else to the force of these laws, without his care or superintendence. They are compelled by the evidence in the case to admit the existence of an intelligent first Cause of all things; but after having allowed him to create the material of the universe, they make him retire from the scene, and leave the whole to be wrought out and governed by the operation of these laws, or, in other words, to organize and govern itself. They find no necessity for a God except to create the germ of things. If they could have started without a beginning, they would have found no necessity for him at all. But after having a beginning, their system dispenses with his agency as completely as if he had ceased to be.

Others go a little further in their admissions of Divine Agency by allowing that he organized the material universe and gave it motion, formed all animal and vegetable substances and gave life to all that breathe, and then abandoned it to the self-sustaining and self-governing powers with which he had endowed it. But all these theories meet on this common ground, that they relieve the Almighty from the care and government of the universe. And we cannot help thinking that their dislike of the Divine government and control is at the

root of their systems; for it surely is more reasonable to believe in the all-pervading presence and ever-watchful superintendence of the Supreme Being than thus to ignore his providence, and exclude him from his works. That which his wisdom saw fit to create it must be his pleasure to govern. And what he designed as the ultimate end of creation he will by his providential government effect. "The LORD hath prepared his throne in the heavens, and his kingdom ruleth over all." Ps. ciii. 19. The supremacy of the Divine government is here indicated. His is a power above all powers. His throne is the centre of creation, and his sceptre reaches to its circumference. The wand of his power guides the stars in their courses, and all the elements of nature are subject to his control. He commands all agencies, and superintends all operations. He exercises an absolute dominion over the material universe, sustaining the order and harmony of the whole, through and by those laws which atheists blindly exalt in his place. For they are but the *modus operandi* of his providential government. Those laws were nothing without him, and could do nothing; for they are not intelligent agents, but simple natural forces. But as the spirit of the living creatures was in the wheels of Ezekiel's vision, and regulated and

controlled their movements, so the Spirit of the Great First Cause of all is in those laws, working all things after the counsel of his own will. The earth is full of GOD. "He maketh the clouds his chariot and walketh upon the wings of the wind. He watereth the hills from his chambers. He causeth the grass to grow for the cattle, and herb for the service of man. These wait all upon thee, that thou, LORD, mayest give them their meat in due season. That thou givest them they gather: thou openest thy hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth." Ps. civ.

"But wandering oft with brute unconscious gaze,  
Man marks not thee, marks not the mighty hand,  
That, ever busy, wheels the silent spheres;  
Works in the secret deep; shoots, steaming, thence  
The fair profusion that o'erspreads the spring;  
Flings from the sun direct the flaming day;  
Feeds every creature; hurls the tempest forth;  
And as on earth this grateful change revolves,  
With transport touches all the springs of life."

THOMSON.

But it is not the ignorant and debased alone  
who observe not the hand of GOD in nature and

providence, and who live without GOD in the world. These, it is true, in their ignorance and sensuality, regard not the work of the LORD, neither consider the operation of his hands. And this is that infidelity of indifferentism which is manifest in the common forgetfulness of GOD which prevails among the masses of mankind. But there is a more malignant kind of infidelity which has infected the springs of learning, and poisoned the minds of some of the educated and refined, and develops itself in the rich and powerful. Man, in the pride of unsanctified intellect, wealth, and power, is prone to exalt himself above all that is called GOD, or that is worshipped; and denying the Being and government of GOD, to say, as did Egypt's proud king, "Who is the LORD that I should obey his voice?" or, as the Psalmist describes them, saying, "With our tongues we will prevail; our lips are our own; who is LORD over us?" It was in the spirit of this type of infidelity that the king of Babylon said in his heart, "I will ascend unto heaven. I will exalt my throne above the stars of GOD. I will sit also upon the mount of the congregation in the sides of the north. I will ascend above the height of the clouds. I will be like the Most High." "But when his heart was lifted up, and his mind hardened in pride, he was deposed

from his kingly throne, and they took his glory from him. And he was driven from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses; they fed him with grass like oxen, and his body was wet with the dew of heaven: till he knew that the Most High God ruled in the kingdom of men, and that he appointeth over it whomsoever he will." Dan. iv. 25. This is that fearful type of wickedness which, diffusing itself through the ruling element of society, is consummated in the son of perdition, who, denying God, blasphemously assumes his prerogatives and arrogates his worship. And as it is the worst, so shall it be the last form of wickedness which shall curse the earth. Under this head and in this form it goeth into perdition.

In the mean time, GOD reigns supreme despite their blasphemy and their rage. In vain they say, "Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the LORD shall have them in derision." Ps. ii. 3, 4. He reigns: and makes the wrath of man to praise him, restraining its excess. He reigns: and shall overturn all worldly rule, till he shall come whose right it is, and he will give it him; and the government of earth shall be conformed to the government of heaven. "The LORD

sitteth upon the flood; yea, the LORD sitteth King forever." And while the proud rulers of this world are with impotent malignity trying to overthrow his government, and wrest the sceptre of earth from his hand, he, in the consciousness of infinite wisdom and everlasting might, smiles to naught their feeble folly, and overrules their rebellious schemes to advance the objects of his grace and bring about the consummation of his purposes in the subjection and reconciliation of all things unto himself: for his purpose shall stand and he will do all his pleasure.

The Divine government is universal. It extends from the central throne to the remotest world that rolls in space, and guides the flaming comet in its track among the spheres. It extends from the highest to the lowest orders of created beings, and while it determines an angel's destiny, is not indifferent to a sparrow's fall. It extends from the affairs of mightiest empires to the concerns of the humblest cottage home, and while it holds the helm of state, and steers the noble ship freighted with millions of souls, it disdains not to guide the little bark of the lone voyager on the ocean of life. GOD hath made nothing independent of himself, or too wise and strong to need his counsel and protection. He hath made nothing unworthy of himself,



nothing too mean to engage his attention, or to be an object of his care.

Intelligent beings of the highest order, who tower as gods in majesty and strength, shine in the light of his glory, and are girded by the power of his might. Though nearest the throne they are most conscious of their dependence upon him, and yield themselves readily and cheerfully to his service. "The chariots of GOD are twenty thousand, even thousands of angels: the LORD is among them, as in Sinai, in the holy place." Ps. lxxviii. 17. They are his messengers, and are employed by him in the administration of his providential government over the world, and are sent forth to minister to them who shall be heirs of salvation. Hence the Psalmist says, "Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word."

Nor are the fallen angels less subject to his government. Though in rebellion against him they left their own habitation, and lost that high estate of glory and dignity in which they were first placed, they have not been given up by the Sovereign Ruler of all to unrestrained anarchy and endless confusion. They have been arrested in their mad career of foolish pride, and made to feel that there is no escape from the strong hand of Omnipotence, by which they are bound



and reserved in chains under darkness until the judgment, awaiting the preparation of a suitable agency and means for their proper punishment, and entire subjection to his righteous government.

He reigns over all the earth. He ordains and regulates the changes in its physical condition—its surface, soils, climates, and productions—as his wisdom sees best adapted to the ends of his moral government. In its Paradisical state, fitted up as the abode of sinless intelligences, it presented an unbroken surface of beauty, fanned by the balmy zephyrs of Eden, and there, in a garden planted by JEHOVAH's hand, grew the tree of life, as the means and pledge of perpetual existence to obedient man. But sin in its progress has made many changes necessary for man's sake, in the way of disciplining him and training him for a better life to come, until the whole creation groaneth and travaileth in pain together; until the deterioration of the condition of man is as great as the mercifulness of God will allow: a condition in which many comforts are mingled with our afflictions, and many blessings assuage our woes. For "he giveth us rain from heaven and fruitful seasons, filling our hearts with food and gladness." "He maketh the outgoings of the morning and of the evening to rejoice." "He crowneth the year with his

goodness, and his paths drop fatness. They drop upon the pastures of the wilderness, and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." "The LORD is good to all, and his tender mercies are over all his works." (*The Bible*.) And all this is intended to lead erring, sinful man to repentance, and inspire him with adoring gratitude and holy joy. But if it be necessary to chastise,—and necessary it assuredly is,—then he calleth for the famine and breaketh the whole staff of bread. He sendeth the pestilence that walketh in darkness, and the destruction that wasteth at noonday. But whether mercy or judgment be the measure of his administration, he makes the evil as well as the good subservient to his will, and through them accomplishes his infinitely benevolent designs, in effecting the salvation of his people and the subjection of all things to his government.

Man is the principal subject of the Divine government on earth. He was originally made in the image of GOD, and set over the work of his hands. The inferior creatures were all put under his feet, and GOD designed to govern the world by man's agency. He made him but a little lower than the angels, and crowned him

with glory and honor. And though by transgression the glory has been forfeited, and the crown has fallen from his brow, GOD has not relinquished his original design with respect to him; a design which was formed with a perfect foresight of man's sin, and of all the evils resulting therefrom, and of all the wrath rendered necessary as a means of mercy for man's recovery. Man's defection rendered necessary a change of method, a new covenant, for the accomplishment of his design. And the government of GOD over this world is now a remedial one. The redemption of man is its object, and the means and agencies employed are such as in infinite wisdom he foresaw would be suitable and proper.

It is true that man as a moral agent has the power to disobey GOD, and many walk contrary to his will in breaking his commandments, in resisting his spirit, and abusing his mercies, but he cannot relieve himself of his responsibility to GOD, nor escape the just and righteous administration of his laws. A child's disobedience does not annul his parent's authority, and man's transgression does not abrogate the Divine government, though it makes the transgressor liable to punishment. Reserving the chief rewards of virtue and punishments of vice to a future state may seem to embolden men in

sin, and dampen the zeal of the good, but the arrangement is unquestionably in accordance with GOD's wisdom and benevolence, and best adapted to secure the end he hath purposed,—the final good of all.

The wisdom and goodness of GOD, in the permission of evil, will, without doubt, be at last justified before an intelligent universe, and complete demonstration will be afforded of his holiness and rectitude in punishing the sinner for his transgressions, though he, in his sovereignty, overrules the sinful conduct of men for the ultimate accomplishment of his glorious purpose. They are justly condemned who say, "Let us do evil that good may come," and GOD is infinitely just, who punishes the evil-doer while he overrules the evil for final good. The evil is not necessary to the good: the good might have been attained on the original plan or old covenant without the evil, but man's sin made void that covenant; and now, by the Divine interposition in a new covenant, the good is being secured in despite of the evil. The evil causes delay in effecting the good, but shall not prevent its ultimate attainment.

The Divine government is perfect. It is reasonable to suppose that the Supreme Ruler of the universe proceeds, in the government of the world, according to a wise and benevolent

design ; that before he made this goodly frame of things, before he gave birth to nature, and formed intelligent beings as the subjects of his government, he had present to his infinite and eternal mind all schemes of moral government, with all their evil and good, and that he chose the very best of all as that which he would produce and effect by his power. The evils in a moral system are the foreseen consequences of moral agency which implies the ability of intelligent beings to choose for themselves, and their liability to make a sinful choice. I avouch the attributes of GOD as a Divine warrant for saying that no system of moral agency could have been devised altogether and forever exempt from evil ; that it was not possible to secure the obedience of countless millions of free agents embraced in such a system. Some would, not from necessity, but willingly, transgress and abuse the power of choice by sinning against GOD. In the present moral system, as we legitimately infer from the Divine attributes, there is the least amount of evil and the greatest possible amount of good. And the evil there is in it can be most effectively controlled and soonest eradicated by the means employed without violating the freedom of moral agents. The control and eradication of evil we believe to be possible by suitable means, and an infinitely wise

and holy being, having all means at command, will employ whatever may be necessary to that end. The Scriptures teach us that it will be effected under the future administration of his righteous government over the world; that the kingdom of heaven, like the little leaven hid in three measures of meal till the whole was leavened, will powerfully assimilate the whole mass of mind to itself in righteousness and peace.

The perfection of the Divine government imports the establishment of the wisest and best laws, the most accurate knowledge of the wants and resources of the system, the amplest provision for all cases demanding special interposition, the wisest and most efficient employment of means for the attainment of beneficial purposes, and the most constant and thorough inspection and care of every part. In such a government nothing unforeseen occurs, and no exigency unprovided for. And hence is furnished the most solid ground for the sublime and cheering conclusion that nothing happens "without the knowledge and permission of unerring wisdom and perfect goodness, and that all the vast affairs of the universe, in every particular circumstance, and in every instance of time, are under the wisest and best direction." For "the LORD hath prepared his throne in the heavens, and his kingdom ruleth over all."



We deem these positions incontrovertible. The LORD's government is supreme, universal, and perfect. It is above all, and none can thwart it; it is over all, and none can elude it; it is perfect, and none can change it. It is above all that we may revere it, it is over all that we may trust in it, it is perfect that we may rejoice in it. GOD is always the same. He changes not, and his government is unchangeable. He proceeds upon one plan, produced from one invariable principle, and that is order. The harmony of his perfections is never disconcerted, and hence the uniformity of his government, the equity of his administration. In his government goodness is ever in concert with justice, and mercy with truth, and peace with righteousness. There is no clashing of his attributes, no discord in his councils, where wisdom presides, supported by holiness and love.

The government of GOD extends to and embraces every creature. He is not so fully occupied with the immensity of his works as to disregard or overlook the smallest of his creatures, or to be unmindful of their wants. His attention is not distracted by the multiplicity of the objects about which he is concerned. Jesus says that not a sparrow falleth to the ground without his notice, and that he hath numbered the very hairs of our heads. His



eye, then, is ever on us. He marks our going out and coming in. He observes our lying down and rising up. He seeth the path we take, and is acquainted with all our ways and doings. What a solemn thought for a poor lonely wanderer in the desert of affliction and trial! "Thou, GOD, seest me!" What power in the thought to turn the feet from every false and wicked way, and turn them to the testimonies of GOD! What a power to awaken emotions of godly fear, and a sense of our responsibility to him for all we do! How it constrains us to learn his statutes and ordinances, and to obey his commandments, so we may rely implicitly on his Fatherly love and care: having the assurance that all things work together for good to them that love him, and are the called according to his purpose! Yea, the most afflictive dispensations of his providence will then be freighted with the richest blessings of grace. How brightly the belief in an Overruling Providence lightens up the dark paths of human sorrow! What cheering rays of comfort it sheds upon the grief-stricken mourner in the house of affliction! How sweetly it reconciles us to the losses and bereavements of this life, by unfolding to our view a world of compensations in the future, and assuring us of a far more exceeding and

eternal weight of glory as the result of patient endurance of sufferings here.

The godless infidel, to whom life is a burden and the future is a blank, may sink in despair, and rush to the only means which his dark and cheerless creed leaves him to get rid of his misery,—a suicide's death,—and try to find repose in the oblivion of what he imagines will be an eternal sleep; but the Christian, viewing all the trials and afflictions of life as Divinely appointed, will, with Christ's example before his eyes, and Christ's word in his mouth, say, "The cup which my Father hath given me, shall I not drink it?" And looking up through his tears to the Father of all, he feels the strengthening influences of the angel of faith in his soul, and calmly waits till the shadows pass away, and the day of glory dawns upon him.

"The LORD reigneth" is a solace for every trouble, a comfort for every grief, and a support in every trial; it is the foundation of peace and the strength of hope. This truth shall awaken the joy of earth and the gladness of the sea-girt isles; and the inhabitants of the vales and the dwellers on the mountains shall shout to each other and say, Let us be glad and rejoice, for the LORD GOD omnipotent reigneth! Hallelujah! Amen!

## PART V.

## THE ORIGIN OF EVIL.

It is not possible that a reflecting mind can be wholly indifferent to the question respecting the origin of evil in our world. And the subject has engaged the attention of the most learned and pious minds, as well as the curiously speculative and philosophical, from the earliest periods to the present time. Various hypotheses have been advanced without arriving at any very satisfactory result. The question seems still to be involved in difficulty, and many have despaired of obtaining a satisfactory solution in this stage of existence, supposing that either our faculties are not capacious enough to take in the amount of knowledge necessary to its full understanding, or that it is purposely involved in doubt and obscurity during this probationary state.

The atheist, denying the existence of an Intelligent First Cause, and adopting the idea of the eternity of matter and nature's laws, attributes all the various phenomena of matter and mind to a fatal necessity. His conclusion amounts to this, "Things are because they are."

Evil is necessary. It arises from the operation of eternal, constant, and immutable laws. No one knows its origin; no one knows its end. It may have been eternal,—an element of nature. It may *continue* forever; for the laws of nature, by which it was produced in time past, being immutable, will in their future operation continue to produce it forever. But, at the same time, and with almost the same breath that the atheist asserts his belief “that everything in nature is necessary, that nothing to be found in it can act otherwise than it does;” “that everything acts without intermission, after constant and immutable laws;” “that each being is an individual, who in the great family executes the necessary task assigned him;” “that man, in every moment of his duration, is nothing more than a passive instrument in the hands of necessity:” yet speaks of man as exerting a power or force in the regulation of his own conduct, and giving direction to his own passions; and says, “Passions are the true counterpoise to passions. Then let him not seek to destroy them, but let him endeavor to direct them; let him balance those that are prejudicial by those which are useful to society.” “Reason, the fruit of experience, is only the art (power) of choosing those passions, to which, for his own peculiar happiness, he ought to listen.” “It is not nature

which makes man wicked, they are his (man's) institutions which determine him to vice. All the errors of mankind, of whatever nature they be, arise from man's having renounced reason, quitted experience, and refused the evidences of his senses, that he might be guided by imagination, frequently deceitful, and by authority always suspicious." And thus contradicting himself, he shows the absurdity of his theory; for if "all the phenomena man presents, from the moment he quits the womb of his mother to that wherein he becomes the inhabitant of the silent tomb,—all his modes of action,—all his sensations,—all his ideas,—all his passions,—every act of his will,—every impulse he either gives or receives,—are but a succession of necessary causes and effects; if everything he does, everything that passes within himself, are the effects of inert force, of self-gravitation, of the attractive or repulsive powers contained in his machine;" if "he always acts according to necessary laws from which he has no means of emancipating himself;" if his consciousness of voluntary choice and freedom be only an illusion, then how can he either destroy or give direction to his passions, or balance the prejudicial by the useful? Of what use is reason—the art of choosing those passions—to him? He has no power of choice, and is under no

obligation to listen to its dictates. How can it be his institutions, and not nature, that determine him to vice, when he does nothing at all but as a machine operated upon by nature's constant and immutable laws? And how can his errors of all kinds whatever arise from his having renounced reason, quitted experience, and refused the evidence of his senses, when in doing so he is only acting as nature's laws compel him to act? and these very acts from which it is said all his errors arise are themselves errors of no small magnitude? Such contradictory theses, glaring as they do upon almost every page of the atheist's\* "*System of Nature*," are sufficient evidence of its absurdity, consisting for the most part of gratuitous assumptions and inconclusive reasonings.

Dismissing the atheistic scheme, I turn to the Supralapsarian, which attributes everything to the absolute, unconditional, and immutable decree of God. The advocates of this scheme say that for his own glory merely, as a sovereign, and for the manifestation of his attributes, God determined to create mankind, and that they should sin, that so his goodness might be displayed in pardoning and saving some, and his justice be exhibited in condemning and

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\* De Holbach.



punishing others. On this scheme GOD has no regard for the happiness or misery of his creatures, but only for his own glory. On this scheme it is argued that GOD could foreknow all things simply because he decreed all things. And since he foreknew the existence, character, condition, and final destiny of all beings, he must have determined that they should be, and act, and be saved or lost according to his own pleasure. In other words, that all things come to pass just as he determined they should, and simply because he would have it to be so. This allows of nothing contingent, and makes GOD alike the author of all evil as well as of all good. The origin of sin is in the Divine mind. It exists because he willed it. He might have willed otherwise, but it was his pleasure to have things as they are.

To make such a system accord with those infinite and immutable perfections which belong to the Divine nature and character, already considered, we must renounce the ideas we have hitherto entertained of right and wrong; we must do violence to all our conceptions of truth and equity. How can we conceive of an infinitely holy Being determining for his own pleasure and glory that his intelligent creatures should sin and commit every crime that is abhorrent to virtuous minds? How can we



conceive of an infinitely good Being creating millions of millions of sentient creatures with a view to consign them to everlasting misery for his own pleasure and glory? How can we conceive of an infinitely just Being determining that his creatures shall sin, and then punishing them for the sins committed in consequence of his decree? Surely to attribute such things to GOD is not to glorify him, for it is not to the glory of GOD to do wrong. His name is not exalted by unrighteousness. Such a representation of GOD tarnishes his glory, stains his character, blasphemes his name, and vilifies his government.

If GOD be holy, he cannot have pleasure in sin and wickedness; if he be good, he cannot have pleasure in the misery of his creatures; if he be just, he cannot punish the guiltless. This scheme is opposed to all the attributes of GOD, and is contradicted by the express testimony of Scripture, which declares that GOD is of purer eyes than to look upon iniquity; that he hath no pleasure in the death of the wicked, and that his ways are all equal.

But there are some who hold to this theory of the origin of evil, and endeavor to escape the deep damnation of it by maintaining that all evil, moral and physical, has been decreed of GOD only as a means of ultimate good, or, in

other words, that the evil was decreed as necessary to the good; and that when the evil shall have worked out the good which it is designed to accomplish by it, it will cease, and all sentient creatures will be made completely and eternally happy. They maintain that GOD hath decreed evil. It originated in his mind. It exists because he willed it to be, as a means to good. But they say that he willed that it should be only of temporary duration, and for the purpose of securing an otherwise unattainable good. This view of it is indeed preferable to the other, inasmuch as it relieves the system of its worst feature,—that of representing GOD as of his own mere pleasure, and for the manifestation of his glory, decreeing absolutely the sin and endless misery of millions of his intelligent and sentient creatures: but it is also inadmissible, because, like the other, it makes GOD the author of sin, although for a beneficent end; attributes the origin of evil to the will of the infinitely holy ONE; and supposes that he at least may do evil that good may come. But how can GOD himself do that which he unequivocally condemns in his creatures? It is impossible. And even this modified form of the Supralapsarian scheme must be abandoned as untenable.

The natural and moral perfection of GOD are such as preclude the idea of his being in any

way or manner the author of sin. And on this ground we repudiate all systems which contain in them, or logically involve, this blasphemous assumption. The word of GOD very explicitly teaches the contrary, and no one who reveres its authority can for a moment entertain the thought. First, Moses says, "He is a GOD of truth, and without iniquity." Jehu, the son of Hanani, the seer, says, "There is no iniquity with the LORD our GOD." Elihu, the friend of Job, says, "Far be it from GOD that he should do wickedness, and from the Almighty that he should commit iniquity." David, the sweet singer of Israel, says, "For thou art not a GOD that hath pleasure in wickedness, neither shall evil dwell with thee." Habakkuk, the prophet, says, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Zephaniah, the prophet, says, "The just LORD will do no iniquity." Paul, the apostle, says, "Is there unrighteousness with GOD? By no means." James, the apostle, says, "GOD is not tempted of evil, neither tempteth he any man." And John, the beloved disciple, sums up the whole of the testimony in saying, "GOD is light; and in him is no darkness at all." Or, in other words, the Divine Being is simply and essentially good, and in him is no evil at all. He is love, and in him is no malevolence at all. It follows,

then, that the evil in the universe is not attributable to God. It could not originate with a perfectly and immutably good being. It did not, therefore, originate with him.

The only rational conclusion, and which fully accords with the testimony of God's word, is that evil originated, as far as this world is concerned with man, by the voluntary abuse of his free-agency in transgressing the commands of God. Man's free-agency consists in the liberty he has of doing as he pleases, or according to the determinations of his own will. Man is possessed of those powers which constitute him a moral agent,—intelligence, judgment, and will. By these mental powers he is qualified to perceive the nature of actions, to distinguish between right and wrong, and to choose for himself. Of the possession of these powers he is fully conscious, and the Scriptures in recognizing him as possessed of them, commend themselves to every man's conscience in the sight of God. We feel that the following language is appropriate to us, and is appropriate only to free-agents: "See, I set before thee this day life and good, and death and evil, in that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply; and

the LORD thy GOD shall bless thee in the land whither thou goest to possess it ; but if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods and serve them, I denounce unto you this day that ye shall surely perish, and that ye shall not prolong your days upon the land whither thou passest over Jordan to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing ; therefore choose life that both thou and thy seed may live ; that thou mayest love the LORD thy GOD, and that thou mayest obey his voice, and that thou mayest cleave unto him," etc. Again, "How long halt ye between two opinions? Choose ye this day whom ye will serve. If the LORD be GOD, then serve him ; but if Baal, then serve him." These passages, with many others which might be quoted, establish beyond all cavil the fact of man's free-agency. They suppose him to be at liberty to choose for himself his course of conduct in life, and serve whom he will. And without this, man could not be a subject of moral government at all. Two things are necessary to constitute any one a subject of moral government,—first, the possession of faculties adapted to that condition of amenability to law ; and, second, liberty to use those faculties in obeying or disobeying the

law. Just such a being is man. He is therefore a free agent.

What man is constitutionally, such was he created. He was created with the powers of a free agent. He was created under law, and amenable to his Creator for the use of his powers in obeying or disobeying law. He was made upright, but to confirm himself in uprightness and attain improvement of his condition voluntary obedience to the law was necessary. His was a state of trial, and trial implies hazard. It was in his power to disobey God and to involve himself in transgression and death. But it was also in his power to have continued obedient, and so secure perpetuity of life and exaltation in glory. He had the power of choice, "an illustrious but tremendous power." He could determine for himself. Obedience or disobedience were within the scope of his powers; made just and right, "sufficient to have stood, though free to fall." He acted according to the determination of his own will, or, he acted freely. There was no compulsion upon his will to determine it irresistibly to evil. He was not compelled to sin. He sinned of his own accord. The sin was all his own, and on him the condemnation fell. He justly bears the blame. And it was thus "by one man sin entered into the world, and death by sin, and so death



passed upon all men, for that all have sinned." This language clearly defines the origin of moral evil and of physical evil as a consequent punishment or remedy. The origin of evil is fixed upon man; upon one man, the first man, the natural progenitor of the human race, the only created man, who was made in the image of God, and constituted the representative of all his posterity, and who in that capacity acted for all. His obedience, had he continued faithful, would have been the obedience of all, and would have secured to all access to the tree of life for the perpetuity of their natural life. And his disobedience is the disobedience of all, by which access to the tree of life was forfeited, and all are involved in the penalty of death, which entered by sin. Hence death hath passed on all men, for that all have sinned; that is, all have sinned in Adam officially; for the act of a representative is reckoned imputatively to those whom he represents. By Adam's transgression all are made sinners, and the penalty comes upon them all. Here, then, we reach the source or spring of evil, from whence has flowed the streams of moral corruption and physical misery which have desolated the heritage of man. It was man's voluntary abuse of that liberty which belonged to his nature. It was his free act of disobedience in the use of those powers



which constituted him a free agent. "By one man sin entered into the world." Moral evil had its origin there. And from thence it has flowed to all mankind.

But an objector may say that since man is a creature of God, and was endued by his Creator with those faculties which constitute him a free agent, God is, even on this theory, the Author of that liberty from which moral evil has sprung, and hence also, implicatively, of moral evil itself. This objection is founded on an erroneous view of the subject, for sin is not a necessary result or positive consequence of free agency, which it should be to give any force to the objection. A free agent is possessed of faculties which render him amenable to just and righteous laws, but which leave his obedience to those laws voluntary. He is not acted upon as a machine is operated by some external force, compelling it to a certain necessary motion. Man, in willing either good or evil, is free from compulsion. He has faculties for examination, comparison, judgment, and choice. His free-agency is the liberty of choosing according to his own judgment or inclination. And while he is indebted to the Creator for this liberty or for his free-agency, he is himself alone responsible for the use he makes of it. And he is held to be blame- or praiseworthy as his conduct

may either be vicious or virtuous. No blame can attach to the Creator for the wrong use man makes of this liberty ; on the contrary, GOD has in his moral government of the world thrown around man all the restraints from vice, and imposed all the limits to the exercise of his free-agency which were wise, consistent, and proper.

Another objection is that as GOD certainly foresaw the sin of man, he might have interposed to have prevented it, and since he did not, but permitted man to sin, it follows that on the whole he preferred the existence of moral evil, yea, decreed it, as whatsoever is certainly foreknown must also be foreordained, and if foreordained, then necessary and wholly dependent on the Divine determination, as the cause of all that is, and that, consequently, GOD is the author of moral evil. In answering this objection, I admit that GOD foresaw the sin of man, and that he might have prevented it by not choosing to make man. GOD was under no positive necessity to create anything, but he could not create man a free agent without bestowing upon him that freedom belonging to free-agency, which it was possible man might abuse to the introduction of moral evil. The choice with GOD was, so to speak, between creating and not creating, or between this moral sys-

tem and some other moral system. Now, we are warranted by the attributes of GOD to infer that the Divine choice in producing this moral system in preference to none, or to any other, is the best and wisest, and that the result will justify his wisdom and goodness. And that instead of preferring the existence of moral evil in the universe he has chosen a system in which there is the least of it, and in which the best and most efficient means are employed for its removal as speedily as possible. I also admit that what is certainly foreknown must also be foreordained; but I deny the inferences of the objector, whereby he would make GOD the Author of sin. For, as there were present to the infinite and eternal mind all possible systems of moral agency, with the conduct which men would voluntarily pursue under all conditions and circumstances, his foreknowledge and foreordination relate only to his choice of that which he saw would be attended with the least evil resulting from man's free-agency, and in which the evil should be the most effectively and speedily overcome and extirpated, and does not render the conduct of man necessary or unavoidable. Because he saw that man, being free, might and ought to have pursued a different course of conduct. His choice of the best possible moral system is his foreordination of

it, and renders it certainly foreknown; the term foreknowledge being employed to designate his certain prescience of the good and evil condition, circumstance, and final end of that system chosen by him in preference to those which he knew as possible, but which were not foreknown because not chosen, and were merely hypothetical. Again, his choice is his will. To choose a system or plan was with him to will or determine its existence. And he wills what is best, and does what he wills. But he does not destroy the freedom of man's will, for he wills man to be free, and, therefore, he guarantees his freedom to think and act freely, though he foresaw how he would act. Yea, GOD was bound to support man in this freedom of action, even when man chose to rebel against him and break his laws. Yet has he so arranged the times, circumstances of condition, and means, that in the end he will accomplish a purpose in regard to our race entirely consonant with the infinite benevolence and rectitude of his character.

This view of the subject allows the absolute perfection of the divine attributes, maintains the essential foreknowledge and foreordination of all that comes to pass, fully establishes the free-agency of man and the contingency of second causes, demonstrates that the origin of sin or

evil is in man's abuse of his liberty or free-agency, and vindicates the moral government of GOD from the imputation of cruelty and injustice. The Bible, containing a revelation of the mind and will of GOD, and the unfolding of this stupendous system of moral government over the world, entirely accords with this view. It declares that "Known unto GOD are all his works from the foundation, or rather, the casting down of the world;" that the saints are "chosen in Christ Jesus before the world began, according to the foreknowledge of GOD, through sanctification of the spirit and belief of the truth." It addresses man as a free agent, charges upon him the origin of sin, and declares the ways of the LORD to be just and equal.

The record sustains this view of the origin of evil: "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." The one man was Adam, who was made in the image of GOD, in uprightness and true holiness. There was then no evil in the world. All things which GOD had made were very good. Man was then put in a garden which GOD had planted, where all was beautiful and good, and there was everything to minister to his happiness. A single tree was selected from among

the thousands of which man was at full liberty to eat, and made the test of his obedience by forbidding him to eat of it. This prohibition was associated with man's representative character. It involved all the obligations and duties of man to God. So long as the prohibition was obeyed all those obligations and duties were fulfilled; but the violation of it was a wilful rejection of the Divine authority and renunciation of his claims. Man was tempted to think that in eating of this fruit he would attain an improvement of his condition, and he ate it knowing it was sin to do so. Alas, how sad and deplorable the result! It was an act of rebellion against God. It was the first transgression. It opened the door for all other sins. It involved all men in condemnation and death.

## PART VI.

## THE SCHEME OF REDEMPTION.

ATHEISTS are obliged to admit the existence of evil, but have no remedy for it. On their scheme it is an eternal necessity. The laws of nature, which have hitherto produced it, will continue to produce it forever. And those laws are unchangeable. There is no power above them by which they can be altered or improved. Hence all existing forms of evil are necessarily eternal by the immutability of their cause. Hence atheism not only offers no hope to the individual whose ephemeral existence is crowded with ills, and is soon extinguished in an eternal sleep, but it offers none to the race which, struggle as it may against evil, and strive as it may for improvement, must struggle and strive in vain, forever bound to misery and death by the eternal and immutable laws of nature. The word redemption is not found in the godless creed of atheism. Its chief minister is despair, and its consummation is death.

Redemption is a doctrine of theism, and its only authentic record is revelation, by which God has "made known unto us the mystery of



his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one," under one head, "all things in CHRIST, both which are in heaven, and which are on earth; even in him." Eph. i. 9, 10. "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven." Col. i. 20.

Many treat this subject as if it were an appendage to GOD's original plan, an after-thought, a device intended to repair to as great an extent as possible the disturbance of that by the introduction of sin. Just as if GOD at first had adopted some other plan, which had been unexpectedly frustrated, and he was now trying the experiment of repairing it by substituting the economy of redemption in its place. This is a mistaken view of the case. GOD never had but one plan, and that included the scheme of redemption. Whatever other plans might have been known to him as possible, he did not choose any of them. His infinite mind comprehended all possible systems of moral government and all plans of creation and providence; but, in his infinite wisdom and goodness, he chose the best; and that which he selected is the real or actual, which was begun in creation, and is still carried

on in his providential government over the world. He could not be disappointed in the workings of the system, for he knew perfectly, before he made choice of it, what would be its operations and results. And nothing unforeseen could arise to render a change necessary. The creation, fall, and redemption of man is embraced in this system. The Adamic covenant was frustrated by the fall of man. That was foreseen and provided for, and all the changes rendered necessary in the physical, political, and moral condition of the world for the purposes of redemption entered into the original design. Creation and redemption are only parts of the one plan which his infinite wisdom approved before all others which he knew as possible. For though GOD knew that it was possible for man as a free agent to obey him, and so secure life to himself and all his race by the covenant of works, and knew all the measures of government which would have been required under that covenant; yet that was known only as a possible condition of things. And he also certainly knew that man would actually abuse his liberty and transgress the law of that covenant, and so render necessary some provision for his redemption. And he knew also what provision it would be wise and proper to make to overcome and extirpate sin and sub-

due and reconcile all things to himself. And he determined on the present system of moral government, with all its temporal evils, arising from man's sin, and all its everlasting benefits, resulting from his boundless goodness. In this system all the forces, moral and physical, that could be employed consistent with man's free agency GOD has mercifully interposed to restrain, subdue, and overcome the evil and bring about his design in the reconciliation of all things to himself, which, as the end of all, is called his eternal purpose in CHRIST JESUS our LORD.

The unsearchable riches of CHRIST, which Paul says it was his privilege to preach among the gentiles, comprehend the true dignity of his divine nature as the SON of GOD, the brightness of the FATHER's glory, and express image of his person ; the high honor of his mediatorship in creating, sustaining, and governing all things, and his universal sovereignty as the heir of all things. Before his incarnation, for the purposes of redemption, he filled the throne of the universe as the representative of GOD, and in his august and glorious presence adoring angels bowed, and, being in the form of GOD, he thought it no robbery to be as GOD, and so appeared in the theophanies of those olden times. And though in his humiliation he was despised and

rejected of men, and a proud and unbelieving world still scorns his precious name and rejects his easy yoke, "GOD hath highly exalted him, and given him a name that is above every name; that at the name of JESUS every knee should bow, of those in heaven, those on earth, and those under the earth; and that every tongue should confess that JESUS is LORD to the glory of GOD the Father."

In this connection it was Paul's mission to make all men see what is the fellowship of the mystery which from the beginning of the world had been hid in GOD, who created all things by JESUS CHRIST. This mystery is the scheme of redemption included in the general plan of his moral government not previously fully revealed. Some distinct and hope-inspiring revelations had indeed been made respecting it, as in the curse pronounced upon the tempter, it was said that the Woman's Seed should bruise his head, indicating the triumph of CHRIST over the evil one, and in the promise to Abraham, that IN HIS SEED should all the families of the earth be blessed, indicating the universality of peace and good-will through the mediation of CHRIST, and in the promise to David that his seed should have dominion from sea to sea, and from the rivers unto the ends of the earth, and that his throne should be established for ever-

more. In the firmament of prophecy many a star of beauteous light shed its effulgence upon the human mind ; but the full revelation of the plan was reserved for the gospel period, in which the grace is given to the ambassadors of CHRIST to make all men see what is the fellowship of this mystery. And the several ages or dispensations in which this mystery has been from time to time revealed, and shall be manifested to its final consummation, were from the beginning ordained or constituted by JESUS CHRIST. Hence there is nothing fortuitous in the arrangements of redemption, but all things come to pass according to a settled plan.

Whether there are other worlds in the universe of GOD where sin has entered and redemption has been instituted we know not, but one intent of human redemption is "that unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of GOD." If by these principalities and powers are meant the angels of GOD, as is generally supposed, then it is indicated that the mysteries of redemption are only revealed to them in its progressive development by or through the Church. No special revelation is made to them except as they may be employed in ministering to them who shall be the heirs of salvation. They, therefore, desire to look

into these things, and watch with absorbing interest the unfoldings of the glorious scheme. And by the discovery of the manifold wisdom of GOD in this wonderful work they are furnished with new themes of rejoicing and new songs of praise to GOD. But if, as I think probable, by these principalities and powers are meant the saints of GOD, so called because they are chosen of GOD in CHRIST JESUS, according to his eternal purpose, to be kings and priests unto GOD in his heavenly kingdom when it shall be set up on earth, then it signifies that the intent of gospel ministrations is now to make known to them through the Church the manifold wisdom of GOD in choosing and training them for that future high and glorious condition. And by discovering to them what is the prize of their high calling in JESUS CHRIST, excite them to a more diligent application to the means of grace instituted in the Church for their advancement in all that constitutes a preparation for eternal glory.

Without doubt, then, the plan of Redemption constituted a part of the original purpose of GOD, and implies also the foreknowledge of the fall of man; for redemption contemplates the recovery of mankind from sin and death. And since the introduction of sin was foreknown the mode of its introduction was foreknown. And

hence the official character of the first man, as the representative of his race, and the consequent imputation of his sin to his posterity entered into the original plan, as did also the official character of CHRIST as the second representative, and the imputation of his obedience to the human family, so that, as by the FIRST came death, by the SECOND came also the resurrection of the dead. And in this arrangement we are presented with the first feature of the scheme of redemption, viz. :

I. The Provision made for man's recovery from the penalty of official transgression. Adam was constituted the representative of his race. The interest involved in this official relation was life, natural life, to be perpetuated by their access to the tree of life. The obedience required of him was to abstain from the fruit of the tree of knowledge of good and evil. The penalty annexed to a violation of the prohibition was death, death to himself and all his race. In the conduct of the representative was involved the condition of those he represented. And by his disobedience they all were made sinners, for his transgression they were condemned, and by his sin the penalty of death came upon them all ; for in Adam all die.

In redemption JESUS CHRIST sustains the same official relation to the human family ; he is like-



wise constituted the representative of all. On this account he is called the second man. And both sustained this relation by a Divine constitution. In this relation also the obedience of CHRIST is contrasted with the disobedience of Adam, and the benefits we receive by the former are contrasted with the evils accruing to us from the latter. Thus Paul says, "Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience the many were made sinners, so by the obedience of one shall the many be made righteous." And again, "For since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in CHRIST shall all be made alive." Here it is shown that all mankind have transgression in Adam and righteousness in CHRIST, condemnation in Adam and justification in CHRIST, death in Adam and life in CHRIST. Adam sinned, and by imputation all were made sinners and brought under the penalty of death, for Adam represented all. CHRIST obeyed, and by imputation all were made righteous, and justification unto life came upon all, for CHRIST represented all. No man, since Adam, died for his own sin, but all because Adam sinned. No man shall live again

for his own righteousness; but all shall live again because CHRIST obeyed the law and made it honorable. Hence Paul says, "We have hope in GOD that there shall be a resurrection of the dead, both of the just and the unjust." This hope in GOD is founded on the Divine constitution making CHRIST the second representative man, and through his obedience in that relation saving all men from the penalty of Adam's sin. Constituting Adam the representative of all his race extended his sin officially to all, and involved all in the penalty of death. Constituting CHRIST the representative of the same race, with whom he became allied by incarnation, extended his righteousness to all, and secured to all a resurrection from death to life again. Such a constitution was absolute and unconditional, and is so because GOD saw it was the wisest and best arrangement that could be made, and so willed it. By this arrangement Adam's sin shrouded our world in clouds of wrath, but CHRIST's righteousness restores the sunshine of Divine love. Adam's sin peoples the dark domains of death, but CHRIST's righteousness opens the doors of the pit and releases the prisoners.

"Death in Adam, life in CHRIST; . . .

Who art thou that heedest of Redemption as narrower than the fall?"—TUPPER.

As the second representative man, CHRIST, by

his obedience, will fully repair the ruin effected by Adam's sin, and restore to all mankind the life forfeited by it and the state lost by it. And the restoration will be complete and eternal, as it is absolute and unconditional.

But the disobedience of Adam did not make his posterity morally guilty. This could only be contracted by personal transgression. And if Adam had continued obedient, as was possible, although he would have thereby secured life for all, and then death had never entered, still it would have made none morally righteous but himself. Hence, then, had the covenant of works been perpetuated by Adam, there must have been a time of trial for each of his posterity under that covenant, and the claims of the Divine law would have been sanctioned by adequate rewards and punishments. And this would doubtless have occasioned a difference of condition among the descendants of Adam. The obedient would have been exalted in honor and glory in the government of the world, and the disobedient would have been punished and subjected to just and righteous laws in a subordinate condition. And in Redemption we have the counterpart of this in the second feature of the scheme :

II. The provision made for man's recovery from the guilt, dominion, and consequences of

present transgressions, and his salvation with eternal glory. CHRIST's righteousness, as imputed to all men according to the provision already considered, does not make them morally righteous. It is their official justification from the imputation of Adam's sin, and their title to the natural life forfeited to them by his transgression. It goes no further. But he that doth righteousness is righteous. Under the covenant of grace all are in a state of trial and liable to sin. Hence to complete the work of redemption there must be a method of justification from the guilt of personal transgressions, and a way of righteousness for obedient man. And this is not by works of righteousness which we can do, but by faith in JESUS CHRIST. The transgressor of law cannot be justified by the law. The law condemns all who transgress it. It makes no provision for the forgiveness of the criminal. But the righteousness of GOD is revealed from faith to faith, being witnessed by the law and the prophets, even the righteousness of faith which is unto all and upon all them that believe. Believers in CHRIST are justified from all things from which they could not be justified by the deeds of the law. Their faith is imputed to them for righteousness. As it is written, Abraham believed GOD, and it was imputed to him for righteousness; now it was not written for his

sake alone that it was imputed to him, but for ours also, to whom it shall be imputed if we believe on him who raised up our LORD JESUS CHRIST from the dead; who was delivered for our offences and raised again for our justification. Thus faith is imputed or reckoned for righteousness to every one that believeth. His faith is his righteousness, or he is justified by faith.

In this method of justification we are taught that the death of CHRIST was a sacrifice for our sins, and available for all men; for he is the propitiation for our sins, and not for ours only, but for the sins of the whole world. There is an infinite efficacy in this atonement. Its merit is inexhaustible. The blood of JESUS CHRIST cleanses from all sin.

This faith in CHRIST by which a sinner is justified is a working faith, and produces the righteousness of the law in all who have it. Faith working by love purifies the heart and leads to a sincere and humble obedience to GOD. Hence the righteousness of the law is fulfilled in them that believe, and they are fitted for the glory and blessedness of the kingdom of heaven. In short, all true believers in JESUS CHRIST are born of GOD, regenerated, sanctified, and shall be glorified. Hence he is a new creature; old things have passed away, and all things are be-

come new. He, then, that believeth shall be saved from sin, from its dominion and its consequences. But he that believeth not shall be condemned. He that believeth not is condemned already, because he believeth not in the name of the only-begotten SON of GOD.

Now, though all who die in ADAM shall be made alive in CHRIST, yet every one shall be made alive in his own order,—in the order appropriate to his own conduct and relation in CHRIST. The order in the resurrection to life has respect to time and condition. The first resurrection is that of the just, of believers in JESUS CHRIST, who shall be made kings and priests unto GOD, and shall reign with CHRIST. Their reward is the glory and blessedness of the kingdom of GOD. They shall be the glorified rulers of the world to come, and all nations and people and languages shall serve them. They shall be one with CHRIST in his glory.

But the unrighteous dead shall not be raised until after the thousand years of millennial rule over the nations shall have ended, and the little season of their trial shall have passed. Then death and hell shall deliver up the dead that are in them, and every one shall be punished for his sins and eventually subjected, and reconciled in that condition of subjection to the



righteous government of GOD, until every knee shall bow to CHRIST and every tongue shall confess that he is LORD to the glory of GOD the FATHER.

Paul says that "in a great house there are not only vessels of gold and of silver, but also of wood and of earth : and some to honor and some to dishonor." So in the kingdom of CHRIST, those who in this life through faith and obedience purge themselves from all filthiness of flesh and spirit, perfecting holiness in the fear of the LORD, shall be vessels unto honor, afore prepared unto glory. The vessels unto dishonor are the unbelieving and disobedient, and all the wicked of the earth. The vessels unto honor will be the kings and priests of the kingdom ; the vessels unto dishonor will be the subjects over whom they shall reign. The wise shall inherit glory, but shame shall be the promotion of fools.

The first man, Adam, had the dominion over the earth conferred upon him, but he forfeited it by his transgression, and the ground was cursed for man's sake by a change in its physical condition, so as to effect the execution of the death-penalty on man within the term of a thousand years, the day in which he must die. But during the antediluvian period it was demonstrated that a further change was necessary for



the good of man, and this was effected by the deluge, so as to shorten the term of human life, and teach man so to number his days as to apply his heart unto wisdom, and by making his days few and evil, dispose him to seek the kingdom of GOD and his righteousness. But the condition of the earth shall not be made any worse than it has been made by the effects of the deluge. The next change will be one of improvement; for the dominion of the world is given to CHRIST, the second man, and at his coming in the clouds of heaven he shall take possession of it and make all things new. And this is the third feature of the scheme:

III. The provision for the renovation of all things and the recovery of the earth from the curse. When the dominion of the earth was forfeited by Adam, it was subjected to the providential dispensation of angels under the SON of GOD, until the time shall come for the kingdom to be given to the saints of the MOST HIGH. And then the LORD JESUS shall come again in great power and glory, and all things shall be subdued to him. The curse shall be removed. The ground shall no more bring forth briers and thorns; but instead of the brier shall come up the fir-tree, and instead of the thorn shall come up the myrtle-tree, and it shall be to the LORD for a name, and for an everlasting sign

that shall not be cut off. Then the wilderness shall be a fruitful field, and righteousness shall dwell in the fruitful field. Yea, the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the LORD and the excellency of our GOD. This change is thus depicted by COWPER :

“ O scenes surpassing fable, and yet true,  
 Scenes of accomplished bliss, which who can see  
 Though but in distant prospect and not feel  
 His soul refreshed with foretaste of the joy?  
 Rivers of gladness water all the earth,  
 And clothe all climes with beauty : the reproach  
 Of barrenness is past. The fruitful field  
 Laughs with abundance, and the land, once lean,  
 Or fertile only in its own disgrace,  
 Exults to see its thistly curse repealed,  
 The varied seasons woven into one,  
 And that one season an eternal spring.”

Then the whole earth shall be a paradise of bliss, for all cause of sickness, pain, and death shall be removed. Disease will be unknown, and man shall flourish in everlasting youth, free from infirmity and decay. The saints of GOD, immortalized and glorified, shall have incorruptible bodies, and shall be equal to the angels

in spiritual nature, and higher than they in rank, being heirs of GOD and co-heirs with CHRIST in the dominion of the world. And all the rest of mankind, though in natural bodies, will be sustained in perpetual existence by appropriate means, and shall be governed in righteousness and peace.

“ Thus heavenward all things tend. For all were good  
At first, and all must be at length restored ;  
So GOD has greatly purposed, who should else  
In his dishonored works, himself endure  
Dishonor, and be wronged without redress.”

COWPER.

Such is the scheme of redemption as revealed in the Bible, a scheme originating in the eternal mind, and designed to remedy the evil introduced into the world by man's abuse of his free-agency, and, through means adapted to the purpose, without coercing the human will, effect the reconciliation of all to GOD under one divine government, administered by a chosen and qualified instrumentality.

This glorious scheme shall be accomplished through the mediation of CHRIST, the SON of GOD, by whom he made all things, and who is the heir of all, and by his humiliation, obedience, sufferings, and death has made all doubly his. He will associate his saints with himself in the government of the world in the future ages, and

they shall reign with him forever. To call, redeem, and qualify them for this glorious estate is the object of this and the previous dispensations of grace, during which the elect church will be saved from sin and sanctified, that they may be also glorified, and constitute a suitable agency for the final subjection and reconciliation of all things to GOD. And when the purpose of GOD shall be fully effected, the consummation will display his infinite benevolence and rectitude, his wisdom and his power, to the satisfaction of the universe of mind. And, first, to his *own satisfaction*, for his counsel shall stand and he will do all his pleasure. Second, to the satisfaction of CHRIST, for "he shall see of the travail of his soul and shall be satisfied." Third, to the satisfaction of all the saints of GOD, for they shall be one with CHRIST as he is one with GOD, and shall be filled with all the fulness of GOD. Fourth, to the satisfaction of the angels of GOD, who kept their first estate, and are now employed to minister unto the heirs of salvation, for they will eventually comprehend and exult in the accomplishment of the Divine plan. And, last of all, to the satisfaction of every intelligent being belonging to this earth, for at the name of JESUS every knee shall bow, and every tongue shall confess that he is LORD to the glory of GOD the FATHER.

## PART VII.

## THE FINAL RESULT.

THE final result of the Scheme of Redemption is as much the subject of Revelation as the scheme itself. It was not in the wisdom of man to devise the one or discover the other. But in making known the Divine plan and its fulfilment holy men of old spake as they were moved by the SPIRIT of GOD. And we may rest assured that there will be no failure in any part of the plan, but everything will be accomplished in its season and in accordance with the Divine foreknowledge and determination. We may be sure, also, that the result will redound to the glory of GOD in the complete vindication of his wisdom and goodness in every dispensation of his mercy and judgment.

The scheme as presented in the previous chapter necessarily involved the result, which has, therefore, been anticipated to some extent; but there is room for further exposition and discussion, especially in relation to the destiny of all intelligent beings beside and out of the Church. For here we are met with three opposing dogmas,—first, that of eternal torment

for all who are out of the Church, as incorporated in all so-called orthodox creeds of Christendom; second, Universalism, which assumes that all mankind will be ultimately saved alike; and, third, Annihilationism, which is the subterfuge of all the weak-kneed advocates of everlasting punishment. These, though irreconcilably opposed to each other, are combined against the result of this Scriptural scheme. Hence the necessity of a more exhaustive examination of the subject in this connection.

The new heaven and the new earth which John saw in vision symbolized the future state of this globe and its atmosphere in the restitution of all things. It was not another sphere coexistent with the present, but this in a different condition. It is a new adornment, a new *kosmos* or world, which shall succeed this present evil world. The heaven and earth that now are shall pass away, and the new heaven and earth shall succeed, as the present succeeded the heaven and earth which were before the deluge. Peter says we look for them according to God's promise (2 Pet. iii. 13), and that promise is in Isa. lxv. 17-25, and shows that it is a new condition of this earth and its atmosphere, with new political and moral arrangements, tending to righteousness, peace, and joy among all people.

It is not a state which is entered at or by

death, but succeeds the resurrection and translation of the saints. In short, it is that state of things which shall be introduced at the coming of our LORD JESUS CHRIST, and will be effected by that "working whereby he is able even to subdue all things unto himself." It will be that state of things consequent upon the establishment of his glorious and everlasting kingdom upon earth, and the will of GOD shall be done on earth as it is done in heaven.

"The holy city, new Jerusalem," which John saw "coming down from GOD out of heaven, prepared as a bride adorned for her husband," symbolizes the heavenly polity of that kingdom, consisting of the raised, changed, and glorified saints who shall be made unto GOD kings and priests, and shall reign on the earth. Hence one of the angels said to John, "Come hither; I will shew thee the Bride, the LAMB'S wife." And he carried him away in spirit to a great and high mountain, which symbolizes the kingdom of GOD to be established in the new heaven and earth, as we learn from Dan. ii. 35, 44, 45, and showed him a second time "that great city, the holy Jerusalem, descending out of heaven from GOD, having the glory of GOD; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." Now, we know that the Bride, the LAMB'S wife, is the



Church, of which Paul says, that "the husband is the head of the wife, even as CHRIST is the Head of the Church and the SAVIOUR of the body, and that he loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. v. 23-27. Therefore the holy city, new Jerusalem, symbolizes the Church of CHRIST, composed of all true believers of all the dispensations of grace, who by faith have washed their robes and made them white in his blood, and shall be associated with him in the administration of the Divine government in that new heaven and new earth. Hence CHRIST says, "Him that overcometh will I make a pillar in the temple of my GOD, and he shall go no more out: and I will write upon him the name of my GOD, and the name of the city of my GOD, the new Jerusalem, which cometh down out of heaven from my GOD, and my new name." Rev. iii. 12. And again, "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my FATHER in his throne." Rev. iii. 21. And these precious promises accord with his prayer to the FATHER for them; "that they all

may be one; as thou, FATHER, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. FATHER, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." John xvii. 21-24. These scriptures, and others which might be added of the same import, set forth the condition of the saints as one of the highest exaltation and the brightest glory and the greatest power. Made partakers of the Divine nature by being transformed by the renewing of their minds in knowledge, righteousness, and true holiness, and their bodies made like CHRIST's glorious body, immortal and incorruptible, they will be the children of GOD, and heirs of GOD, and joint heirs with CHRIST of the kingdom and dominion and the glory of the kingdom under the whole heaven. They will be complete in him who is the head of all principality and power, and pre-eminently qualified for the administration of the Divine

government committed to them; for they will be perfect and complete in all the will of GOD. We cannot conceive of a state higher, holier, more glorious and blessed than this. And to this all the saints of GOD, and they only, shall attain through faith in CHRIST, and each in his full measure of reward according to his works.

The great voice out of heaven, heard by John, symbolizes a proclamation from the throne of GOD in relation to the new measure of his administration then instituted, its design, and ultimate effect. It first calls attention to the polity of the kingdom as embodied in CHRIST and his glorified saints,—“Behold, the tabernacle of GOD is with men.” It is the holy city, new Jerusalem, that is here called the tabernacle of GOD, and which we have shown to be a symbol of the raised, changed, and glorified saints, constituted kings and priests unto GOD, and appointed to reign on the earth. Paul refers to this in Phil. iii. 21, 22: “For our polity (Gr. *πολιτευμα*) is in heaven, from whence also we look for the SAVIOUR, the LORD JESUS CHRIST, who shall change the body of our low estate conformable to the body of his glory, according to the working whereby he is able even to subdue all things unto himself.” CHRIST, as the king, now embodies in himself in heaven the polity of the coming kingdom; but when

he shall come again, as we are taught to expect him, he will glorify his saints and associate them with himself in the government of the world. The same is indicated in the visions of Daniel, where CHRIST, whose goings forth have been from of old, even from everlasting, is symbolized by the ANCIENT OF DAYS, and the saints, who shall be made like him, are symbolized by one *like the* SON OF MAN; and it is shown that when CHRIST comes and sits on the throne of his glory, his saints will be with him, and take the kingdom and dominion and the greatness of the kingdom under the whole heaven. The first advent of CHRIST was designed to prepare the way for this, and though rulers and people then rejected him, the fiat shall go forth, "Behold, I set my king upon my holy hill of Zion." "For the LORD hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it."

In this vision there is evidently an allusion to the tabernacle in the wilderness, in which GOD dwelt among the tribes of Israel; for the twelve gates of the city bear the names of the twelve tribes in the order of their encampment, which also typified the Church. And the tabernacle was a type of CHRIST in his glorified humanity, for in him dwelt the fulness of the GODHEAD. And CHRIST calls his body a temple. Paul calls

all true believers temples of GOD, for GOD dwelleth in them. So that when CHRIST and his saints descend from heaven and take the kingdom, it is said, Behold, the tabernacle of GOD is with men.

The term men here is a generic term, and is put for all mankind beside the saints, who compose the tabernacle in which GOD dwells with men. It is used in this sense in Ps. lxxviii. 18, "Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the LORD GOD might dwell among them," in which gifts for men means for all mankind; and while the choicest gifts are for the obedient believers, there are gifts for the rebellious also, that the LORD GOD might dwell among them. Paul utters the same grand truth in different phraseology, 1 Tim. iv. 10, saying, "We trust in the living GOD, who is the SAVIOUR of all men, specially of those that believe," which shows that there is salvation for all men, but a special salvation for believers. Hence he says that "GOD our SAVIOUR will have all men to be saved and to come unto the knowledge of the truth. For there is ONE GOD, and one mediator between GOD and men, the man CHRIST JESUS; who gave himself a ransom for all, to be testified in due time," 1 Tim. ii. 3-6, or "a testimony to be borne in its own

times." That is, in the times in which the application shall be made to all men, as distinguished from its application to believers only. John expresses the same truth: "And if any man sin, we have an advocate with the FATHER, JESUS CHRIST the righteous. And he is the propitiation for our sins: and not for ours only, but for the sins of the whole world." 1 Jno. ii. 1, 2. This propitiation is available for our sins,—that is, the sins of believers now, during this dispensation in which he is our advocate with the FATHER,—but will not be available for the sins of the whole world till the time come for the whole world to be saved. It is also in reference to this that Paul says, "The Spirit itself beareth witness with our spirit, that we are the children of GOD: and if children, then heirs; heirs of GOD, and joint heirs with CHRIST; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of GOD. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption



into the liberty of the glory of the children of GOD. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the SPIRIT, even we ourselves groan within ourselves, waiting for the adoption,—the redemption of our body." Rom. viii. 16-23. Here by the "whole creation," or "the creature," is evidently intended the human race in general, as distinguished from "ourselves also which have the first fruits of the SPIRIT,—the witness that we are the children of GOD;" that is, from believers who are "begotten with the word of truth, that we should be a kind of first fruits of his creatures." Jas. i. 18. And the argument is that the whole human race shall be delivered from the bondage of corruption into the liberty of the glory of the children of GOD; that is, a liberty resulting from, or to be conferred through, that glory. Hence the general yearning of humanity for a better condition "waits for the manifestation of the sons of GOD," and cannot be realized till then. The saints must be glorified and reign with CHRIST before deliverance from the bondage of corruption can come to the rest of mankind. It was not because GOD has pleasure in the affliction of his creature man that he was made subject of vanity, but because it was



necessary for the redemption of those who by faith become heirs of GOD and joint heirs with CHRIST, if so be that suffering with him in this life they may reign with him in the life to come, and be made a means of blessing to all. Hence the groaning and travailing in pain together of the "whole creation" or family of man is not in despair, but in hope. And deliverance will come, first, to the saints of GOD in their special salvation, and afterwards to the rest of mankind in their subjection and reconciliation to GOD under the reign of the saints. And so after the salvation of the Church is declared in Ps. xxii. 25, 26, it is added, 27, 28: "All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. For the kingdom is the LORD's: and he is the governor among the nations." And Ps. lxvi. 3, 4, "Say unto GOD, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee; they shall sing to thy name." So David, the beloved, in Ps. xviii. 43, 44, speaking as the Church in union with CHRIST, says, prophetically, "Thou hast delivered me from the strivings of the people; thou hast made me the head of the heathen: a people which I have not known shall serve me. As soon as they hear

of me, they shall obey me : the strangers shall submit themselves unto me."

"And he shall dwell with them, and they shall be his people; and GOD himself shall be with them and be their GOD." In that very place consecrated by his sufferings at his first advent, our glorious LORD, with his saints, shall dwell when he shall take the throne of David and reign over all the earth. "And the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 23. "In Judah GOD is known; his name is great in Israel. In Salem also is his tabernacle, and his dwelling-place in Zion." Ps. lxxvi. 1, 2. And so he will dwell first with the Jew, for "The LORD will save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah." Zech. xii. 7. The Jew is a term which in this connection embraces the whole house of Israel; and as in the proclamation of the gospel at the beginning of the Christian dispensation it was to the Jew first, so in the future restitution of all things in the kingdom of CHRIST it will be to the Jew first. For after their nationality shall be restored, and the saints shall have been caught up to meet the LORD in the

air, and they, the Jews, shall be dwelling safely in all the land and on all the mountains of Israel in unwalled villages, there shall come against them as a storm the armies of Gog and all his confederate nations, and shall besiege Jerusalem and take it and give it up to rapine and unbridled lust; and then shall the LORD and all his saints with him appear for the destruction of their enemies and the deliverance of the Jews. And he will set his glory among the heathen, and all the heathen shall see the judgment that he shall execute; and the house of Israel shall know that he is the LORD their GOD from that day and forward. And he will bring again the captivity of Jacob, and have mercy on the whole house of Israel. Neither will he hide his face any more from them. Ezek. xxxviii. and xxxix., and Zech. xiv. To this James referred when he said, "Simeon hath declared how GOD at the first did visit the Gentiles to take out of them a people for his name (which has been going on ever since). And to this agree the words of the prophets, as it is written, After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the LORD, and all the Gentiles, upon whom my name is called, saith the LORD, who

doth all these things." Here the people taken out of the Gentiles by the preaching of the gospel constitute the Gentile complement of the elect Church which shall be accomplished at the end of this dispensation; the "residue of men" are all the house of Israel except the saved and glorified remnant; and "all the Gentiles" are all the rest of mankind except the saved and glorified complement; or, in other words, the "residue of men" and "all the Gentiles" embrace all mankind except the Church of the first-born. And these shall all be saved by being subjected to the dominion of CHRIST and his saints and reconciled to GOD in that state of subjection.

Paul says, "And so all Israel shall be saved," Rom. xi. 26, which is fully and explicitly predicted by Ezekiel, xxxvi. 24-38. Thus, "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my SPIRIT within you, and cause you to walk in my statutes, and ye shall keep my

judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your GOD. I will also save you from all your uncleannesses; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the LORD GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus saith the LORD GOD; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD." This prediction applies only to as many of Israel as shall be living on the earth when CHRIST comes and to their offspring during the Millennium; but in the next chapter, by the vision of the valley of dry bones made to become an army of living men, the prophet was instructed that the dead of Is-

rael shall also be saved. Ezek. xxxvii. 11-14 : "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the LORD GOD: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my SPIRIT in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD."

And then, further, by the sign of the two sticks made one in the hand of the prophet was symbolized the future union of the two kingdoms of Judah and Israel in the kingdom of CHRIST. "And say unto them, Thus saith the LORD GOD: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into

two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them: so shall they be my people and I will be their God. My tabernacle also shall be with them: yea, I will be their God and they shall be my people." Ezek. xxxvii. 21-23, 28. I have not quoted all of this grand prophecy, but sufficient to show that it must have its fulfilment in the future after the coming of the LORD and his saints with him, and the tabernacle of David shall be rebuilt. And nothing can be plainer than the application of its several parts to all the house of Israel, the dead as well as the living, so that however wicked any of them may have been, they will neither be annihilated nor suffer eternal torment; though they will be punished for their sins; for Paul says that God will render to every man according to his deeds, and unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile. Rom. ii. 6-9. And this punishment will not only be retributive, but subjecting and continued until voluntary sub-



mission to the Divine government is effected. And when they are subdued they will not and never can attain to the special salvation of believers; but in their everlasting exclusion therefrom will have an everlasting punishment, though exempt from pain or torment. Yet they will loathe their former wickedness and be ashamed of their unbelief and disobedience, by which they rendered themselves unworthy of the special salvation. This, however, will only apply to those who during the dispensations of grace have had the offer of that salvation and lost it by unbelief and disobedience. Multitudes have died who never had that offer, and will not be so affected by exclusion from it. They will be of those of whom it is said, "As soon as they hear of me they will obey me." And as obedient subjects of the kingdom will at once experience the pleasure of being in conformity with the laws of the kingdom.

If there were no scriptures bearing on the condition of the Gentiles under the government of CHRIST and his saints, we would be justified in the conclusion that they would be subject to the same laws and be subjected and reconciled in like manner with the Jews, for James includes "all the Gentiles" with the "residue of men," that is, the Jews, in the beneficial effects of the re-establishment of David's throne by

JESUS CHRIST at his coming. And they are unquestionably included in those general statements of the universality of the atonement by CHRIST which have already been quoted. But there are not wanting other and distinct enunciations of the bearing of the reign of CHRIST and his saints upon them and their consequent subjection and reconciliation to GOD. The promise to Abraham, "In thee and in thy seed shall all the families of the earth be blessed," has particular reference to the Gentiles; for Abraham's seed embraces not only CHRIST and his saints, as Paul states it, "If ye be CHRIST's then are ye Abraham's seed and heirs according to the promise," but it embraces the natural seed or the Jew also; and it follows that all the families of the earth must include all the Gentiles not included in the seed of faith, who are therefore to be blessed in Abraham and his seed in the future kingdom. So in Psalm ii. 8, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession," relates to the subjection of the Gentiles to CHRIST when his throne shall be set in Zion. Again, Ps. xlvii. 2, 3, "For the LORD most high is terrible; he is a great king over all the earth. He shall subdue the people under us and the nations under our feet," which predicts the sub-

jection of the Gentiles to the saints in the kingdom of CHRIST. Again, Isa. ii. 2-4, "And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the GOD of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." In Micah iv. 1-5, this prophecy is reiterated with the addition, "But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the LORD hath spoken it." This shows what will be the character and condition of the Gentile nations under the reign of CHRIST. In Dan. vii. it is predicted that the saints will possess the kingdom in connection with CHRIST, and that all people, nations, and languages shall serve them. And so in Rev. xxi. 24, it is said of the symbolic city that "the nations of them

that are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it." The saved here evidently refers to the saints who compose the city and who are saved out of every kindred and tongue and people and nation, and the nations of these saved ones, therefore, must include all out of whom they were saved. Hence all of past ages who shall be eventually raised from the dead, and who, as walking in the light of the city, must be obedient subjects of their government, shall be blessed through their administration. And so in Isa. xxv. 6-8, it is written, "And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people and the veil that is spread over all nations. He will swallow up death in victory; and the LORD GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from all the face of the earth." Showing that eventually all people must be raised from the dead and made partakers of the benefits of the beneficent reign of CHRIST and his saints.

In Ezek. xvi. the LORD charges Jerusalem with abominable wickedness beyond that of

Samaria and Sodom, in the abuse of greater mercies and privileges, and the violation of her covenant in prostituting herself to grosser idolatry; in consequence of which she has been cut off as Samaria and Sodom have been cut off; and yet declares that she shall be restored to her former estate, in Adamic life under law, by virtue of an everlasting covenant which he will then establish, and by which also Samaria and Sodom shall be restored to their former estate, and will be given to her as daughters in that covenant. And as the return of Sodom at least must be a return from death, so we infer that it is the restoration of the dead of Samaria and Jerusalem which is here spoken of. And we thus learn that the Gentile dead of which Sodom is a sample will be raised to a condition of Adamic life, and dealt with under the government of CHRIST and his saints, as we have seen by Ezekiel's prophecy all Israel will be dealt with; that is, shall be subjected and reconciled to GOD. Indeed, JESUS said, It will be more tolerable for Sodom and Gomorrah and for Tyre and Sidon in the judgment of that day than for some of Israel. Hence we conclude that ultimately all the Gentiles and the residue of men, or all Israel shall be brought from the captivity of death, and in natural bodies like that of Adam, when created, shall

be subjected to the government of CHRIST, and in that state of subjection reconciled to GOD, who will be pacified towards them for all that they have done.

“And GOD shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new.” Enoch’s prophecy, Jude 14, 15, shows that when the LORD shall come with ten thousand of his saints, he will “execute judgment upon all, and convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all the hard things which ungodly sinners have spoken against him,” which will produce pungent sorrow and bitter tears. And Zech. xii. 10, shows that GOD will pour upon the house of David and the inhabitants of Jerusalem (and if on them, on others also) the spirit of grace and of supplication; and they shall look upon him whom they have pierced, and they shall mourn on account of him, as one mourneth for an only son; and shall be in bitterness on account of him, as one that is in bitterness for his first-born. When Esau, who had sold his birthright and would have inherited the blessing, was rejected, he cried with a great



and exceeding bitter cry : for he could not alter the mind of his father nor reverse the consequence of his own folly and profanity, though he obtained a different blessing from Jacob's by his father's favor. And so it will be with all who now sell the heavenly calling for this world. Their irreversible loss of the glory and blessedness of the kingdom will cause them great anguish of spirit and bitter tears ; but they will through GOD's mercy obtain the blessing of being subjected to the kingdom of CHRIST, and therein reconciled to GOD, who will wipe away their tears through the ministerial grace of CHRIST and his saints.

“And there shall be no more death.” This carries us beyond the resurrection of the rest of the dead, and effectually disproves the theory of the annihilationists, which teaches that the wicked will die an endless death. That there will be no more death is founded on the actual redemption of all mankind from death by the second man, the LORD from heaven. If any one should not be raised from death, or having been raised should again die to live no more, then in that case the obedience of CHRIST would be abortive, and death would be perpetual. And so, then, either CHRIST did not give himself a ransom for all, or the ransom was not sufficient. Either of which would make GOD a



liar, and therefore the theory must be rejected as false and blasphemous. There will be death as long as any die or remain dead, and only when all the dead shall be raised to life, and all mankind shall be secured in perpetual life, shall there be no more death. If Adam had not sinned his obedience would have secured perpetual life to all men. And that which Adam failed to secure shall be secured to all by the obedience of CHRIST. Hence we have hope toward GOD that there shall be a resurrection of the dead, both of the just and unjust.

“Neither sorrow nor crying, neither shall there be any more pain.” This carries us beyond the time of indignation and wrath, tribulation and anguish, symbolized by the lake of fire, called the second death. That measure of severity which GOD will find necessary to employ for the subjection of the wicked will have effected its purpose, and every knee shall bow to CHRIST, of those in heaven and those on earth, and those under the earth, and every tongue shall confess that JESUS CHRIST is LORD to the glory of GOD the FATHER. And there shall be no more curse, because there shall be no more sin. Every intelligent being belonging to this moral system, whether angelic or human, shall be saved from sin so as to become reconciled to GOD and obedient to the

laws of the kingdom, and blessed in their condition of subjection to CHRIST and his saints.

And so this disproves the dogma of eternal torment; for if any one should be held in endless torment it would invalidate the declaration that there shall be no more pain and no more curse. That dogma contradicts the word of GOD, which says that he is the SAVIOUR of all men, specially of them that believe. It says GOD is not the savior of all men, but *only* of them that believe. It proclaims that sin and misery shall be an eternal blot on his government which his mercy and power cannot remove. It avers, against GOD's truth, that GOD cannot or will not through CHRIST subdue and reconcile all things unto himself, and that the throne of iniquity shall be as eternal as the throne of GOD. It is therefore a lie and a blasphemy.

But no more pain does not prove the dogma of Universalism "that there is to be but *one* final destiny for all the human family," or that "immortal, incorruptible or endless life of holiness and enjoyment, as the free and unpurchased gift of GOD, will be conferred on all mankind in the resurrection." This would be to destroy all distinction between the righteous and the wicked, and totally subverts the kingdom of heaven by reducing it to a conglomerate

tion of happy immortals. It denies that God will reward the righteous and punish the wicked hereafter. It denies that the saints or believers only will be made partakers of a first resurrection, immortal and incorruptible, and glorified with CHRIST as kings and priests unto God, and that all nations and people and kindreds shall serve and obey them. It says in effect that GOD is the SAVIOUR of all men, and that there will be no special salvation for believers. It is contrary to the Scriptures, and therefore erroneous and subversive of the moral government of GOD.

Against these three systems of man's invention I adduce one more passage of the Word of GOD, Rev. v., which describes three classes of persons seen by the Apostle in vision around the throne of GOD. This vision is the prelude to the series of visions following, and presents the final result of CHRIST's mediation in their several conditions. There is, first, the four living ones and four and twenty elders who symbolize the saints, specially saved, as is indicated by their song, "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to GOD by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our GOD kings

and priests: and we shall reign on the earth." Nothing could more accurately describe the church of the first-born, the bride of the LAMB, thus seen in immediate connection with him, and glorified with him as the future rulers of the earth.

Next to them, and around the central throne, John heard the angels sing, and they said with a loud voice, "Worthy is the LAMB that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." They could not sing the song of the saints, for they are not redeemed by the blood of JESUS, and shall not be kings and priests unto GOD, nor reign on the earth. They are holy and blessed beings who during the redemption of the saints are to them ministering spirits, and during their future reign they will be swift messengers to execute their will, and will be companions in glory.

A third circle outside the angelic hosts, embracing every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, John heard saying, "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the LAMB for ever and ever." They include all intelligent beings belonging to this moral system except the saints and holy

angels, and they have their song. It is not the song of the saints, for they could not sing that, having neither the spiritual relation nor glorified condition of the saints; but it indicates a blessed condition. There is no travail of sorrow in it, nor wail of woe; no cry of pain in it. All tears have been wiped away from their eyes, and in their subjection to the righteous and beneficent reign of Christ and his saints they find peace and joy.

“For the former things are passed away. And he that sat upon the throne said, Behold, I make all things new.” “The former things” signify the deteriorated condition of the heavens and the earth which are now; that of the atmosphere and surface of the globe on which we live; with the political, social, moral, and ecclesiastical state of the world since the deluge. When first created or reconstructed for man, the heaven with its solar light by day and moon and stars to illumine the night, and the earth with its vegetable productions and living creatures, all put under the dominion of man, made in the image of God, were pronounced very good. Man was made only a little lower than the angels, and crowned with glory and honor. Dominion over all the earth was given to him, and all things were put under his feet; for he was capable of governing all, having

been created in knowledge, righteousness, and true holiness. And the morning stars sang together and all the sons of GOD shouted for joy.

But man who was in honor abode not therein, for he sinned and came short of the glory of GOD. It was possible for him to have stood by obeying the law; but, being free, as all moral agents must be, to choose for himself, he transgressed and fell. He thus involved himself and all his unborn posterity in the penalty of death, which would at once have been executed upon him and them in him by blotting him out of existence, had not GOD, who foresaw the exigency, provided a remedy by constituting his only-begotten SON, by whom he made all things, a second man, for the redemption of the first man and all his race. This redemption not only required that he should become incarnate and taste death for every man, which in the fulness of time he did, but it required that all mankind should be placed under a severe discipline of trial and affliction, so that out of every kindred and nation and tongue and people he might redeem unto himself a peculiar people as a first fruits unto GOD: a people to be made like him and prepared to reign with him in the future government of the world. To put man in such a condition it became necessary to curse the ground for his sake and subject him to ex-

haustive labor, travail, and pain, terminating in a modified death-penalty, returning the body to the dust from which it was taken and the spirit, conserved in life, to GOD who gave it. At the same time he made a revelation to man of his purpose, and instituted sacrifices to typify his sufferings and as an expression of faith for the justification of all believers. And so the work of redemption began.

But in time the decline of faith and the general corruption of mankind demonstrated the necessity of what GOD had foreseen and determined, the further deterioration of the condition of things for man's moral good and to affect the salvation of the elect number. And by a deluge the world that then was, being overflowed with water, perished, and the first heavens and earth passed away, giving place to the heavens and earth which now are, and which must continue until the redemption of the elect shall be completed, for GOD said that he would not again curse the ground any more for man's sake. He would not make man's condition any worse than it would become under the operation of causes introduced by the deluge. The discipline would be severe enough, and will in time effect the designed end. And then the present condition of things will be terminated and give place to a better. Until then he endures the groaning



misery and painful travail of his creatures, who are made subject to vanity in the hope of deliverance. Until then, the saints of ages past, having obtained a good report through faith, receive not the promises, GOD having provided some better thing for us than what in spirit they now enjoy, that they without us should not be made perfect. Until then, whether on earth living in flesh, or in the unseen state quickened in spirit, all the saints wait for the adoption, the redemption of the body. "For we wait for his SON from heaven whom he raised from the dead, even JESUS, which delivereth us from the wrath to come," and "who shall change the body of our low estate conformable to the body of his glory." Until then the earnest expectation of the creature waiteth for the manifestation of the sons of GOD. Until then the times of restitution of all things spoken of by all the prophets will not begin. But then, under the administration of CHRIST and his glorified saints, will be commenced the subjection and reconciliation of all sinful intelligences to GOD, and a corresponding change in the condition of the earth and heavens until the former things shall have passed away and all things shall be made new.

How long it may require to complete this change we do not certainly know; but if it

should be as long as it has taken to save the first fruits of GOD's creatures, it will not be on account of any inefficiency in the means employed, nor because GOD has any pleasure in prolonging man's sin and misery, but because of the perverseness and obstinacy of man, who, though he may be forced to subjection, cannot be forced to reconciliation. This must be voluntary, and accomplished by moral suasion. And because voluntary it may require a long time. Ages may be needed for its completion. But however long it may be, the long-suffering patience of GOD will not be exhausted, nor will the means prove abortive: for he says, "Look unto me, and be ye saved, all the ends of the earth: for I am GOD, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear." Isa. xlv. 22, 23. And so "the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together under one head all things in CHRIST, both which are in heaven, and which are on earth; even in him," Eph. i. 9, 10, shall be effected according to his foreknowledge and determination. Hence it is written, "All nations whom thou hast made

shall come and worship before thee, O LORD; and shall glorify thy name." Ps. lxxxvi. 9.

The "former things" which shall then have passed away include all worldly governments, empires, kingdoms, and states. This is shown by Nebuchadnezzar's dream of the great metallic image, which symbolized by its composition of gold and silver and brass and iron and clay a succession of empires and kingdoms from the days of that king, who was its golden head, down to the present divided and weakened condition of those kingdoms. And as the image in this condition was smitten on the feet by a stone cut out of the mountain without hands, and broken in pieces and ground to powder and carried away by the wind, so all these kingdoms shall be destroyed by the coming kingdom of CHRIST, and shall pass away and be no more. Dan. ii. 1-29. The same is shown by Daniel's vision of four great beasts, which symbolize the same succession of empires which shall pass away when the ANCIENT OF DAYS shall come, and the saints of the MOST HIGH shall take the kingdom and possess it forever. Dan. vii. 1-27. In the Apocalypse a great red dragon with seven heads and ten horns, a wild beast from the sea with seven heads and ten horns, and a scarlet-colored beast with seven heads and ten horns, are the chosen symbols

of worldly empires and kingdoms from Nimrod down to the coming of CHRIST with his saints. These three monsters symbolize the same successive empires, though in different periods of their course; and from the fourth head down to the end are identical with the visions of Nebuchadnezzar and Daniel, and come to the same end. The empires and kingdoms they represent are overcome by the KING of kings and LORD of lords, and they all pass away.

But the kindreds, tongues, people, and nations which composed these empires, kingdoms, and states do not pass away. The latest generations of them living on the earth when CHRIST and his saints shall come will be judged, according to Joel iii. 1, 2, 11, 12, 16, 17: "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round

about. The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the LORD your GOD, dwelling in Zion my holy mountain: then shall Jerusalem be holy, and there shall no stranger pass through her any more." And Zechariah, after describing the same gathering of the nations against Jerusalem, says, "And the LORD my GOD shall come, and all the saints with thee. And the LORD shall be King over all the earth: in that day there shall be one LORD, and his name one. And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the KING, the LORD of hosts, and to keep the feast of tabernacles." Zech. xiv. 5, 9, 16. Ezekiel, also, after predicting the same gathering and judgment of the nations, thus sums up the results: "And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I laid upon them. So the house of Israel shall know that I am the LORD their GOD from that day and forward." Ezek. xxxix. 21, 22. And JESUS also, in Matt. xxv. 31-46, describes the same gathering

of the nations : for it is to be when the SON of man shall come in his glory ; and there is to be but the one coming in his glory, and the one gathering of the nations at his coming. And he then designates the Jews or Israel as his brethren, and judges the nations who shall be gathered against them on account of their conduct toward them during the dispensation of his coming ; approving those who had, and condemning those who had not given them aid and succor. And the latter shall go away into everlasting, *αιωνιον*, age-lasting, punishment,—that is, they shall be punished with everlasting destruction from the presence of the LORD and the glory of his power, during the whole period of the Millennium ; and the former shall enter into everlasting or age-lasting life,—that is, shall live as subjects of the kingdom during that period. They shall inherit the blessings, both temporal and spiritual, of that reign of righteousness and peace in which all the nations shall be blessed in Abraham's seed.

The former generations of the kindreds and tongues and people and nations which composed those empires, kingdoms, and states, having died or been cut off from the earth, will be in death and hell, and shall not be raised with the saints. But I doubt not that all who shall have died in infancy, and those whose

condition and circumstances did not admit of a fair trial under the several dispensations of grace, will be raised from the dead during the Millennium in natural bodies and have a trial of their obedience under the laws of the kingdom. And when at the end of the Millennium Satan shall be loosed and go forth to deceive the nations, they with all other subjects of the kingdom will have their allegiance to CHRIST tested, and those who shall combine in a rebellious conspiracy and go up against the camp of the saints, the beloved city, shall be destroyed by fire from heaven, thus turning their bodies to ashes and their spirits into hades, until death and hell shall give up the dead that are in them. And then the wicked of all former ages who live not again until the thousand years are ended, and all who shall be cut off during the Millennium, shall be raised in natural bodies, liable to suffering, and shall be judged and punished under the dominion of CHRIST and his saints until they shall willingly be reconciled to GOD in that state of subjection. And thenceforth there shall be no more sorrow nor crying nor pain nor death; for the former things, including all misrule and oppression and sin, shall have passed away and all things shall be made new. There will be new heavens and new earth and a new administration of the divine



government by JESUS CHRIST and his glorified saints. There will be new laws, and the subjects will be newly constituted in the original Adamic nature lost by Adam's transgression and restored by CHRIST's obedience. And, dealing with them as with Israel, the LORD will give them a new heart and put a new spirit within them. And they shall obey his laws and be blessed for evermore.

“ And he said unto me, Write, for these words are true and faithful.” They convey to us the knowledge of the divine purposes which are in accordance with his foreknowledge, and shall come to pass without fail. They were written for our instruction, that we, through patience and comfort of the Scriptures, might have hope.

## PART VIII.

## OBJECTIONS ANTICIPATED.

It is scarcely possible that any true Christian would object to the scheme of redemption as presented in this treatise on account of its nature and results. The objections, if any should be offered, would probably arise from an impression that in the result respecting the wicked there is a departure from the generally supposed teaching of the word of GOD. It is assumed by some that the eternal torment of the wicked is a doctrine of revelation based on another assumption, that their character becomes so fixed in evil as to be unchangeable, though they should be ever so desirous of a change and GOD ever so willing to save them if they repent. The hypothesis involves a fatalism which binds in its inflexible chain both GOD and man, and renders them powerless to remedy the evil. It supposes that a crisis is reached by every man, either before or at his death, when by his own act he crystallizes his mind in truth or falsehood, good or evil, beyond the possibility

of change, and necessitates the endless torment of the wicked and the endless happiness of the righteous. Or it is otherwise assumed that God has from eternity determined the character and condition of all men; and while he is pleased for his own glory to elect some to eternal salvation with all the means thereto, he has predestinated the rest to eternal damnation with all the means thereto; that he works as effectually in the latter unto damnation as he does in the former unto salvation. The latter are made vessels of wrath, the former vessels of mercy. But whether consequent upon GOD's arbitrary decree or the operation of his moral government, the results are the same: eternal blessedness for a part of his intelligent offspring and eternal torment for the rest. And these results are supposed to be unmistakably taught in the Bible. Hence the objections to be met and obviated are honestly founded on the supposed meaning of Scripture words and phrases. And the question comes up, Whether these words and phrases admit of a rendering or an interpretation in accordance with the scheme of redemption herein set forth and claimed to be purely scriptural? I certainly think they can, for GOD cannot contradict himself or falsify his word; therefore all Scripture given by inspiration of GOD must harmonize in doctrine, as well

as accord with his infinite benevolence and rectitude. And, therefore, particular words and phrases must be interpreted agreeably to their scriptural use and the general tenor of the whole, thus comparing spiritual things—things taught by the SPIRIT—with spiritual things.

The objections here presented and answered are not generally such as I would have anticipated, but such as have actually been made in private correspondence, and are here given verbatim, with my replies as far as deemed necessary, without material alteration. To avoid needless repetition I employ the conversational style and arrange the items of the correspondence to suit.

First, I introduce some objections made to the scheme or system itself by a very dear friend and brother in the ministry, whom I designate by the letter A, and employ the letter I for myself.

A. Your system seems to be eclectic, and so far I like it. It has appeared probable that the theological schemes are all partly right, partly wrong, and that the truth is among them. But it would be as difficult perhaps to select the truth from each and make the true compound as it has been for the several parties to perfect the several systems. . . . Among good men theological discussions are of service when

properly conducted. They usually occasion ill feeling and sharpshooting at each other, rather than good feeling and sharpshooting at error, the common foe. There is a wonderful mass of theological writing extant, and I hope some good has resulted; but nothing can take the place of *THE BOOK*; and Christian people will read it for themselves and make up their own minds in the case.

I. You think my system eclectic. It may seem so; but I have not compounded it of selections from the various theological creeds. I have had no reference to the creeds. I have taken the Bible alone, and formed my scheme, if I may call it mine, from what appeared to me to be taught in it. It is not improbable, however, that it may embrace to some extent the peculiarities of other systems, for they all profess to be derived from the Scriptures, though I think much tinctured with the Platonic philosophy and other human opinions. But the Scriptures which seem so discordant in these several theories, are all harmonious in their proper connection. The Bible is *THE BOOK*, and we should search it diligently and prayerfully to find the truth.

A. I do not see how any one, saved and happy in heaven, would regret the amelioration of the condition of the lost. The only point

with me is, What do the Scriptures teach? Eternal punishment, I think. So do you; but your eternal punishment is a queer thing. It is eternal salvation in fact, only the degree is less. One star differeth from another star in glory. All in glory, but some punished with an eternally inferior degree. Not the nobility, not the citizens, but the canaille, the menials. Some good man, in a hymn, I think, aspires to the meanest place in heaven, thinking it far too good for him. As for me, it overtops my ambition altogether. I feel so worthless that I would gladly accept the lowest degree.

I. Your statement in regard to the punishment of the wicked on my scheme is a misapprehension. Let me assist you to discriminate. Punishment is not salvation, either in theory or in fact, though it may be a means of salvation in some connections, perhaps in all. Lam. iii. 31-33; Heb. xii. 10. The salvation of those who die in unbelief is altogether of a different kind as well as of an inferior degree from that of the saints, and will consist in their being raised from the dead in natural bodies like that of the first Adam when he was created, and their being finally reconciled to God in a state of subjection to the government of the saints. Their punishment will consist in a righteous recompense for their sins,—indignation and

wrath, tribulation and anguish,—until subdued and reconciled, and their everlasting exclusion, on account of their unbelief and rejection of CHRIST, from the least degree of the glory and blessedness of the saints. Thus you see their punishment differs from their salvation, though they coexist.

The good man whose hymn you referred to aspired rather to be a doorkeeper in the house of GOD in this life than to dwell in palaces of wickedness, and would doubtless prefer the lowest degree of the glory and blessedness of the saints than the highest degree of the salvation of those who shall be everlastingly excluded therefrom. Hence in one of his lyrics he says,—

“Fair guardian, bear me up in haste,  
And seat me near my God.”—WATTS.

Thus showing that he aspired to something higher in the future life than to be a menial in the house of GOD. I hope you will not allow such a portion to overtop your ambition. Indeed, I am sure that you could not endure the thought of exclusion from the salvation of the saints, or that you should have your portion with the condemned hereafter. I think it by no means inconsistent with true Christian humility to aspire after the highest degree of glory and blessedness GOD has promised to the



saints. Paul desired to apprehend that for which he was apprehended of CHRIST, and forgetting things behind pressed forward to things before with a laudable ambition to reach the mark and attain the prize of his high calling. And we have a legitimate right to aspire after whatever GOD has promised, nor are we as ambitious as we should be if we do not.

A. It is a pleasant thought to me that the judge of all the earth will do right. And I suppose it never will be right to violate the revelation that he is love. His love influenced him to give his SON to die for us, and in the precious blood of his SON I put my trust. Poor miserable sinner that I am, it encourages me to believe in that atoning LAMB. It drives away my fears, sustains me in the dreary hour.

I. I doubt not that the infinite benevolence and rectitude of GOD will be fully vindicated in the future administration of CHRIST and his saints. And I think that not only will the saved and glorified saints not regret the amelioration of the condition of the lost, but will find much of their enjoyment in conducing to that amelioration by their righteous administration of the Divine government over them. To bless others is to be doubly blessed ourselves. And in the saints, as one with CHRIST and Abraham's

spiritual seed, shall all the families of the earth be blessed.

A. I am too stupid to understand your distinct and coexistent salvation and punishment of the wicked. They are punished forever and saved forever. They are saved from the pangs of hell and punished with the loving kindness of the saints, their masters in heaven.

I. In relation to my views of the future condition of mankind I am desirous of being understood. I will try and be more explicit. Paul, in 1 Tim. iv. 10, says that the living GOD is the SAVIOUR of all men, specially of them that believe. All men shall be saved; but the salvation of believers will be special in its character, exceeding that of the rest of mankind. It is peculiar in its nature. Believers in CHRIST are justified or acquitted from all their personal sins through faith in CHRIST and reconciled to GOD through the death of his SON. They are regenerated and sanctified by the HOLY SPIRIT through the truth, and shall have part in the first resurrection. They shall not be hurt of the second death; because, being forgiven, they shall not hereafter be punished for their sins. They shall be glorified with CHRIST, made kings and priests unto GOD, and shall reign with CHRIST in his kingdom forever. Unbelievers are not so saved, not in this manner, nor in this

kind. They are not justified by faith. They are not regenerated and sanctified through the truth of the gospel. They are not reconciled to GOD on the gospel plan. They shall not have part in the first resurrection; they shall be hurt of the second death. They shall not be glorified with CHRIST. They shall not be kings and priests unto GOD, and shall not reign with CHRIST in his kingdom. Unbelievers do not now receive and never can hereafter obtain any of the benefits of believing the gospel. They are adjudged to be unworthy of them. They are condemned for their unbelief, and shall be forever excluded from the great salvation. But GOD has not relinquished his right to them as his creatures. And he will in the future vindicate his right by punishing them for their sins and subjecting them to his righteous government. The object of that punishment and other measures of the divine government will be not only to requite them for their sins and convince them that they cannot escape a just retribution for their wicked works, but to bring them to submit to the dominion of CHRIST and his saints, that they may become reconciled to GOD and obedient subjects of the kingdom. And this will be effected during the period symbolized by the seven vials or bowls, for in them is finished, made an end of the wrath of GOD. Wrath, as

mercy's mean, shall then have accomplished its purpose, and all pain and torment shall cease, but their condition of subjection will be eternal. If not so, there would be no need of reconciling them to it.

Now, then, as you say, "They are punished forever," inasmuch as their state of subjection is one to which they will be condemned on account of their unbelief; and "they are saved forever," inasmuch as they will be raised from the dead and perpetually sustained in life by appropriate and sufficient means, and will after submission and reconciliation be made as happy as the nature and circumstances of their condition will admit.\*

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\* The idea of a coexistent punishment and salvation is applicable to the saints also until their salvation shall be completed. On repenting of sin and believing in CHRIST they are pardoned, justified, and adopted into the family of GOD, and are so far saved. They are saved from sin, but they are not saved from all the punishment of sin; as it is written, Heb. xii. 5, 6, "My son, despise not thou the chastening of the ALMIGHTY, nor faint when thou art rebuked of him; for whom the LORD loveth he chasteneth, and scourgeth every one whom he receiveth." And again, Rev. iii. 19, "As many as I love I rebuke and chasten." See Ps. lxxxix. 30-33, which shows that GOD will punish that he may save. Salutory punishment is a part of GOD's great and wise plan for the redemption of a sinful world. Lam. iii. 31-33. "For the Lord will not cast off forever: but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men."

“They are saved from the pangs of hell.” Yes, they will be saved from both death and hell when they shall be raised from the dead, as they certainly will be. But they will not be saved from the punishment of their sins, the second death, though they shall be saved out of it when their reconciliation shall have been effected.

“And punished with the loving-kindness of the saints.” No, they are punished by subjection to a condition of dishonor from which even the loving-kindness of the saints cannot save them; from which there will be no redemption; though the loving-kindness of the saints may tend to make their condition as agreeable as possible.

A. I thought you anti-slavery: not an ultra, but an anti. They will be “in a state of subjection to the government of the saints.” The saints are to find much of their enjoyment in making their administration agreeable to the lost, saved ones. The saints are never to *lose caste*, and the others never to *gain caste*; the former the *governors*, the latter the *governed*. Everlasting slavery!

I. True, the saints will never lose caste; that is, they will never lose the honors and glory bestowed upon them; and the others will never gain them. There will be an everlasting distinction between the glorified and the unglori-

fied. The saints will be the rulers; the others will be under their government. The saints shall possess the kingdom, and all the rest of mankind will be subjects. Nothing is more clearly revealed than that.

I certainly am anti-slavery, but I am not antinomian. I am not against just and righteous government. My idea of slavery differs from yours. The sum and substance of slavery is property in man by man, making chattels of human beings. There is no slavery in a state of subjection to righteous government. The citizens of the United States are not slaves because they are governed. Much less will the subjects of God's heavenly kingdom be slaves because they shall be governed. People may be subjects and not slaves. People may be servants and not slaves. A man may be excluded from eligibility to office in the government and not be a slave. Such a one might be constrained to obey righteous laws and not be a slave. But suppose it would be slavery to put all intelligent beings in subjection to God's appointed rulers. Would not that be better than everlasting torment in the orthodox hell?

A. The greatest puzzle about all this is that the wicked are to be punished with indignation and wrath, tribulation and anguish, until they become reconciled, and then punished with the



loss of governmental honors eternally. To me it is very clear that the highest condition of morals is reconciliation to GOD; that it is the highest happiness of which we are capable, and that we are incapable of punishment as to mental suffering in that condition. Do you understand me? "Be ye reconciled to GOD" is the plan of salvation. That is the state of mind which is salvation. Reconciliation and salvation are identical. No robes or crowns or thrones or administrations in heaven or anywhere else is salvation. Salvation in its very essence, in its substance, in its blessedness is reconciliation to GOD. When that begins in the soul, salvation begins; while it endures, salvation endures.

I. True; reconciliation to GOD on the gospel plan, by faith in CHRIST, is the highest condition of morals; for faith working by love purifies the heart. And it qualifies us for the highest happiness; but it does not render us incapable of mental or physical suffering in this life. Believers often suffer both in mind and body. Many are the afflictions of the righteous. But their sufferings are disciplinary and for their good. In the future life they will be incapable of any suffering, for their bodies will be immortal and incorruptible, and they shall know even as they are known.



We agree that reconciliation is the plan of salvation, for GOD is in CHRIST reconciling the world unto himself, not imputing unto them their trespasses. This is effected by the ministry of reconciliation and in all them that believe. It is the reconciliation of the special salvation, and is effected in believers only. But even on this plan reconciliation and salvation are not identical. Paul says, "For if, when we were enemies, we were reconciled to GOD by the death of his SON; much more, being reconciled, we shall be saved by his life." The distinction is evident. We are reconciled, therefore we shall be saved. Reconciliation is effected now, salvation hereafter. GOD has reconciled us; he will therefore save us. We are reconciled by the death of CHRIST; we shall be saved by the life of CHRIST. Peter speaks of salvation as an end we now look for, and which will be revealed in the last times. In a limited sense salvation is used to designate certain stages of our redemption, as salvation from sin; but its full signification relates to the future condition of glory and blessedness promised to the saints. Reconciliation through faith in CHRIST's sufferings is necessary to salvation. Robes, crowns, and thrones would not be salvation without reconciliation; neither would the salvation of the saints be perfect without the robes, crowns,

and thrones, etc. Reconciliation insures salvation, and they are inseparable.

But we must not confound the reconciliation of the saints now with the reconciliation of all men hereafter. They are altogether different. They are not effected by the same means, nor attended with the same influence, nor do they lead to the same results. The reconciliation of the saints is effected through faith in the sufferings of CHRIST in this life; is attended with justification, regeneration, and sanctification on the plane of the gospel, and shall result in their being glorified with CHRIST and made kings and priests in his everlasting kingdom. The reconciliation of the others shall be effected through the manifestation of CHRIST and his saints in power and glory hereafter; will be attended with release from torment and pain, and result in their bowing the knee to CHRIST in confession of his Lordship, and becoming obedient subjects of his kingdom.

Second. The next objector is a Presbyterian divine, whom I shall designate by the letter E.

E. You have shown, indeed, that your doctrine is not Universalism in the strict technical or theological or ecclesiastical meaning of that term, but your readers will be very apt to regard it as a kind of Universalism, or even a peculiar form of Universalism, as that error is commonly

understood. It holds, indeed, to a future punishment, and to the eternal duration of that punishment; but then the punishment itself would be regarded, I am afraid, by the great mass of wicked men as very little more than no punishment at all; and hence in effect it differs little from Universalism.

I. What is Universalism? Words mean something. Universalism means something. It has a definite meaning,—the same under every kind and form. It is, “That all mankind shall be saved, and exalted to the same moral, physical, intellectual, and social condition.” All forms and kinds of Universalism teach this. Their variations have respect to the means and ways, not the end. They all meet at last upon this common ground. My doctrine is as sternly and irreconcilably opposed thereto as your own. I think I am justified in saying that it is more so; that it is farther removed from it than yours is. I hold that none are saved by the gospel, and to the glory and blessedness promised in the gospel, but believers; you hold, if I mistake not, that “elect infants, dying in infancy, are regenerated and saved by CHRIST through the SPIRIT, who worketh when and where and how he pleaseth,” and “that other elect persons who are incapable of being outwardly called by the ministry of the word, are in like manner regen-

erated and saved." Now, here are two classes of persons who, according to your creed, are saved on the principles held by the Universalists; arbitrarily saved without being outwardly called; regenerated without the means; regenerated without faith; saved without faith. On this principle God can make all free agents holy by his power, and there was no need of trial and discipline, no need of the gospel and faith. It all depends on the will of God. Now, if I believed that, I should become a Universalist; for I am persuaded that if God could make all free agents holy by the exercise of his power, he would do it. This is the principle on which Universalists believe that all will be saved; and they are consistent in so believing. You are inconsistent in believing that God can do it and will not. But because you are wrong it does not follow that I am right; only the charge of Universalism against my doctrine comes with an ill grace from those who hold to such tenets as necessarily imply that all must be alike saved, or otherwise impeach the infinite benevolence and rectitude of God.

Let me ask, Do you regard the punishment of the wicked, according to my view, as very little more than no punishment at all? Is it nothing to be driven away in their wickedness and reserved in hell (*hades*), to be punished in

a future life? their spirits being unhappy there because wicked. Is it nothing to be excluded from the first resurrection and the glory and blessedness of the saints of GOD? Is it nothing to be left in hell (*hades*) during the Millennium, banished from the presence of the LORD and the glory of his power? Is it nothing that theirs will be the resurrection of condemnation in natural bodies, and that they will be punished with indignation and wrath, tribulation and anguish, symbolized by their being cast into the lake of fire? Is it nothing that their condition will be one of dishonor and subjection forever? And will the everlasting and irretrievable loss, by their own fault, of the glorious and blessed condition of the saints, ever before their eyes, cause them no shame or regret? Will all this be little more than no punishment at all? Do you, can you think that if the great mass of the wicked understood all this they would so regard it? Do you think there is nothing will move men to repentance but the fear of everlasting torment? And what effect has the doctrine of everlasting torment upon them? Is it the preaching of eternal torments which converts sinners? Is it the fear of eternal torment preserves the saints in obedience? Surely the answer must be in the negative.

But you were speculating in your mind upon

the results. You were thinking that when the wicked shall have been subdued and reconciled, and all pain and torment shall cease, then there would be so little difference between their condition and that of the saints that it would be very little more than no punishment at all, and you concluded that the great mass of the wicked would overlook all the punishment previously inflicted upon such and deem the difference in favor of the saints as unworthy of consideration. Now, suppose the penalty for theft were ten years' imprisonment at hard labor in the penitentiary and afterwards perpetual servitude to the government in making roads, etc., and ineligibility to office, though, on becoming fully reformed, the condition would be made as comfortable as possible, do you think the majority of covetous persons would say, "Well, if I am only made comfortable at last I don't care for the shame and disgrace or the previous imprisonment and hard labor, or the severity of the discipline required to break me of this vice; I will just go on and steal everything I can lay my hands on;" especially if it were known that arrest and condemnation were absolutely certain? Now, is it not a fact that the great mass of the wicked profess to believe in endless torment? and what effect has it on them? Does it quench the fire of their lusts? Does it influ-



ence them to holiness of heart and life? Does it awaken in them contrition for sin? Nay, verily. It hardens them in vice. It excites enmity to GOD. Such at least has been the usual effects as far as my observation has extended. Nevertheless, sin and its punishment must be faithfully proclaimed that men may know that GOD will recompense indignation and wrath, tribulation and anguish, on every one that doth evil. And some are saved by fear, pulling them out of the fire.

But in regard to the final condition after the reconciliation of all sinful intelligences to GOD; do you think that the difference between their condition and that of the glorified saints will be so small that no motive can be drawn thence to induce persons to forsake sin and follow after holiness? So thought not Paul, who says, "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these (iniquities previously mentioned), he shall be a vessel unto honor," etc. Here the motive to forsake sin and attain to holiness is the exalted condition of honor to be gained thereby, that of being made a king and a priest in the kingdom of GOD,—a motive which appeals to one at least of the strongest passions of man's



nature, that of ambition. We see that men will undergo any hardships, make great sacrifices, and perform any labor to secure position, high rank, and official dignity. If they will do so much to obtain a corruptible crown, even though uncertain of attainment, what would they not do to obtain an incorruptible one could they be persuaded that it was really attainable?

E. I cannot agree to your theory for two reasons: First, I cannot see the Scripture upon which it is based. You are firm, even enthusiastic, in the belief that it is just what the Bible teaches; but I do not see that you show where. Where, for example, is your Scripture for your view of the lake of fire and brimstone, which is the second death? Where that for the restoration of those who are said to be cast into that lake to the kingdom of GOD, even in a state of subjection and dishonor? I do not discover it in your writings.

I. My view of the lake of fire and brimstone is that it is a symbol. Does that require any proof? That it does not signify annihilation. Do you object and require proof of the negative? I hold that it is a symbol of the punishment of the wicked for their personal sins, and so called the second death to distinguish it from the penalty of Adam's sin, which is death. And in Rev. ii. 11, and xx. 6, it is said that

those who have overcome the world and have part in the first resurrection shall not be hurt of the second death, for on them it hath no power. And they are evidently exempt from that penalty because their sins are forgiven. Hence, also, when the rest of the dead shall be raised and judged, only those who are not found written in the book of life—that is, those whose sins are not forgiven—shall be cast into the lake of fire. And as a symbol of their punishment it answers to the indignation and wrath, tribulation and anguish, which Paul says shall be recompensed on every one that doth evil. Both relate to the last judgment and final punishment. I suppose it includes both mental and bodily sufferings. Do you object to this? If the second death does not represent the punishment of the wicked for their personal sins after they shall be raised from the dead, then there is no punishment hereafter, for it is the only thing of a penal character to which they are subjected. And if it does represent their punishment, it can be nothing else but the indignation and wrath, tribulation and anguish, of which Paul speaks.

As to the restoration of those who are said to be cast into the lake of fire to the kingdom of God, it is nowhere intimated that they are cast out of the kingdom of God. The punishment

symbolized by the lake of fire will take place after they are raised from the dead, and, therefore, upon the earth, which is the territory of the kingdom; and so we read, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of GOD, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the LAMB." Rev. xiv. 9, 10. Here the wine of wrath in the cup of indignation corresponds with the lake of fire and brimstone, and demonstrates the correctness of our view. And this punishment is inflicted in the presence of CHRIST and his holy angels, therefore in the kingdom. It will be, too, under the administration of the saints, as is shown by Ps. cxlix. 5-9: "Let the saints be joyful in glory: let them sing aloud upon their couches (royal seats). Let the high praises of GOD be in their mouth, and a sharp two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all the saints." The question, then, is not whether

those punished in the future will be in the kingdom and under the dominion of the saints, but will that punishment symbolized by the lake of fire never end? For it is written, "And the smoke of their torment ascendeth up for ever and ever (εἰς αἰῶνας αἰώνων): and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. xiv. 11. This is, perhaps, the strongest passage of Scripture that can be educed in support of the dogmas of endless torment; for, first, it has reference to a condition of final punishment; second, it relates to its duration; and, third, the terms are as strong as any that can be employed. If this does not prove it, no other passage will be likely to prove it. Well, then, first, the interpretation of this passage, as well as all others of like import, must be in accordance with the nature and attributes of GOD and the analogy of faith, or the whole scheme of redemption. It must accord with 1 John iv. 16, "GOD is love;" Lam. iii. 31, 32, "For the LORD will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies;" Ps. ciii. 9, "He will not always chide, neither will he keep his anger forever;" and others of like import. It must accord with Rom. viii. 20, "For the creature was

subjected to vanity, not willingly, but by reason of him who hath subjected it in hope, because the creature itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of GOD." \* And Eph. i. 9, 10, "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, unto a dispensation of the fulness of the times he might gather together under one head all things in CHRIST, those in the heavens and those in the earth, even in him," and v. 22, 23, "And hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the completeness of him that filleth all in all." And Col. i. 20, "And through him

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\* The word here rendered *creature* does not signify all creation, animate and inanimate, but simply *all mankind* in contradistinction from the CHILDREN OF GOD, for whose manifestation they are, in verse 19, said to wait in expectation of deliverance from the bondage of corruption, verse 21, into the liberty of their glory. Hence, in verse 23, they are placed in contrast, "And not only *they* (all mankind), but OURSELVES also, which have the first fruits of the SPIRIT," etc. And the argument is that not only the saints of GOD, who are a kind of first fruits of his creatures, will be redeemed from death, and glorified with CHRIST as kings and priests in his kingdom, but that all mankind shall subsequently be raised from the dead, freed from the bondage of corruption, and brought into the liberty of the glory of the saints,—*i.e.*, the liberty to be enjoyed under their righteous government.

to reconcile the whole unto himself, having made peace through the blood of his cross; through him, whether those upon the earth or those in the heavens." And Phil. ii. 10, 11, "That at the name of JESUS every knee should bow, of those in heaven, and those in earth and those under the earth; and that every tongue should confess that JESUS CHRIST is LORD, to the glory of GOD the FATHER." And 1 Tim. iv. 10, "The living GOD is the SAVIOUR of all men, specially of them that believe," and others of similar import. Now, the doctrine of endless torment does not accord with these representations of the character and purpose of GOD, and therefore cannot be the meaning of that in question. What then? Is the meaning inexplicable? Let us see. The Greek word *αἰών* signifies an *age*, and *αἰῶνας αἰώνων* *ages of ages*, so rendered in the margin of the revised New Testament, and *εις* signifies *unto*. And unto ages of ages may mean to the commencement of a succession of ages, or to the completion of them. I hold that it means the latter. For the lake of fire belongs to the symbolic structure of the book of Revelation, which unfolds the great scheme of redemption through successive ages denoted by seven seals, seven trumpets, seven visions, and terminating with seven vials or bowls.



And the lake of fire belongs to the seventh vial or bowl, which is the last, and in which the wrath of GOD is said to be finished or brought to an end (*ετελεσθη, to make an end of or to finish*). Now, if the wrath of GOD shall be finished, or made an end of, at the termination of the seventh vial or bowl as the last of the series, then the lake of fire, which is the last measure of Divine wrath, must also terminate or be finished, and the smoke of their torment no longer ascend. On this explanation the term ages of ages has reference to the several periods of the Apocalyptic visions. And we should expect that at their termination it would be announced that there will be no more wrath : and this is the announcement, Rev. xxii. 3, "AND THERE SHALL BE NO MORE CURSE." Then, no more wrath ; no more lake of fire ; no more pain ; no more tribulation, nor indignation, nor anguish ; no more death, neither sorrow nor crying : for the former things are passed away.

Rev. iv. and v. is a prelude to the after-visions, and represents the final issue. There we see the throne on which CHRIST as the representative of GOD sits arrayed in ineffable glory. Then there is a lamb before the throne representing CHRIST in his mediatorial character. Then four living ones and four-and-twenty elders, who represent



the saints redeemed by his blood, and made kings and priests unto GOD, and who shall reign on the earth. Then in the next circle we see the angels who represent all who kept their first estate, and will sustain the next rank to the saints in the future dominion of the world. After which we see in the last circle EVERY CREATURE which is in heaven and in the earth, and under the earth, and such as are in the sea, and ALL that are in them. And these evidently represent all intelligent beings belonging to the earth, angelic and human, except those embraced in the other circles. And each circle or company has its appropriate song expressive of their relations to GOD and the LAMB. In this last circle no wail of woe is heard, no cry of anguish, no sign of unutterable despair; but only the voice of praise.

E. My second reason is that your doctrine takes away much of the strength of the motives to repentance and faith in CHRIST drawn from the rewards and punishments of a future life; for let the wicked man be assured that his condition in eternity will be what you represent, and all fear and terror are gone, and he may live in sin and riot in wickedness according to his heart's desire.

I. I suppose you will admit that the gospel is the moral suasion by which sinners are

turned from the error of their ways and reconciled to GOD. Now, if the doctrine of eternal torment is a part of the gospel, if it is any part of the good tidings of great joy which is unto all people, then, indeed, it ought to be preached. But I think it is of a different character, and might be called evil tidings of great woe and misery. I can conceive of nothing more evil than it is, whether in relation to the condition of man or the character and government of GOD. Instead of his true character, it exhibits him as a merciless tyrant and inexorable judge. There is a great difference between the doctrine of rewards and punishments as taught in the Scriptures, in which GOD's paternal character and righteous government are vindicated, and the doctrine of endless torment in which his character and government are libelled. From the former may be drawn motives to repentance, and faith in CHRIST; from the latter they arise not, but their tendency is to harden, not subdue.

I teach that GOD has a right to the love and obedience of all intelligences; and if they rebel against him, he will vindicate that right by punishing them for their sins, and employing the most effectual means of subduing them to his authority and making them obedient to his laws. Endless punishment could not do this.

It can, therefore, form no part of the Divine economy; being contrary to his nature, subversive of his rights, contradictory to his word, and libellous of his character.

I next introduce one of whom I have no personal knowledge, giving the objections as near as possible in his own words and those of a friend whom he considered competent to teach. Only irrelevant matter is excluded, and the objections strengthened by the new arrangement. I designate him by the letter S.

S. Against your view that "In the consummation of the Divine purpose, when all shall be subdued to CHRIST's government and confess his Lordship, pain and torment will cease by the removal of their cause," I offer an objection. I see by Rev. xxi. 4, that pain and sorrow, death and crying cease on the *earth* after the judgment of the wicked dead, who are brought out of their prison, which was in the earth, united to their bodies, and souls and bodies cast into the lake of fire; this is the second death,—the lake of fire. And I see by Rev. xx. 10, that "the devil was cast into the lake of fire and brimstone, where the beast and the false prophet are, and (they three) shall be tormented day and night for ever and ever." This phrase "for ever and ever" means eternity and has no end.

I. We fully agree that the wicked, whether

fallen angels or men, will be punished for their sins, and that the lake of fire in the Revelation is a symbol of that punishment, which Paul, in Rom. ii. 8, 9, declares to be "indignation and wrath, tribulation and anguish, upon every soul of man that doth evil." And hence it must be after they shall be raised from the dead, for man without a body is not a living soul, but only a conscious spirit: yet wicked spirits, separate from their bodies, will be tormented by their sense of guilt and fearful looking for of judgment and fiery indignation. But that torment will not be the same as the indignation. The fear of punishment, however tormenting, is not the punishment itself. And the wicked who are in death and hell must be brought out of death and hell to be punished, as we learn from Rev. xx. 12-15. The lake of fire is not annihilation, which would be a sudden and sharp execution, attended with momentary suffering, but rendering them insensible to pain or torment thereafter. The lake of fire represents a punishment which causes torment continuing long after the wicked shall be cast into it, and involves the idea of their conscious existence all the time. The question and that about which we differ is, How long will this torment continue? The Greek phrase is, εἰς τοὺς αἰῶνας τῶν αἰῶνων, rendered "for ever and ever," but lit-

erally "*unto the ages of the ages.*" You say this means eternity and has no end. But *αἰών* and its equivalent, *עוֹלָם*, are properly rendered *an age*, and applied to periods of unequal length, and are more frequently used for indefinite than for infinite time, and especially in the plural form, for eternity has no plural. It would be incongruous to substitute eternities of eternities for ages of ages. And if forever means eternity, for ever and ever cannot mean more than eternity, and the repetition of ever is superfluous. Ages of ages is indefinite time; eternity is infinite. Although an endless succession of ages would be eternity. But ages of ages does not mean an endless succession, and therefore is not eternity.

S. Let us beware how we tamper with this word "forever." I AM says in Ex. iii. 15, "This is my name *forever*;" Eccl. iii. 14, "I know that whatsoever GOD doth, it shall be *forever*." In Rev. xxi. 6, GOD says, "It is done." This is his rest, as in Gen. ii. 3. Moreover, he says, "I am Alpha and Omega, the beginning and the end;" and in this only full glimpse at the beginning of eternity or the Sabbath without end (for CHRIST's one thousand years' reign is not *rest*, but rule) then righteousness dwells. But to avoid all mistake, GOD's last word, verse 8, tells the unending sad fate of the wicked, "which

is the second death. "Forever" cannot have one meaning for GOD and another for the wicked.

I. Theologians, by their creeds, fail to limit GOD's election to those who believe and obey the gospel in this life, which the Scriptures do; but they limit his mercy to those whom they call the elect, and consign all others to endless torment, which the Scriptures do not. And hence they spare no pains to justify their creeds at the expense of GOD's truth and mercy. Surely the testimony of Scripture must be the basis of our faith; but we must not so interpret Scripture as to libel the character of GOD. His infinite benevolence and rectitude are taught in Scripture, and we must not impute to him anything contrary thereto. The Scriptures, both in Hebrew and Greek, show that the word rendered "*forever*" is of equivocal signification, being used for different periods of time, as a lifetime, Gen. xliii. 9; a jubilee, or what remains of a jubilee, Ex. xxi. 6; an age or dispensation, Num. xviii. 19; and eternity, Rom. ix. 5. The length of the period is not determined by the word itself, but by the nature of that to which it is applied. You say, "It cannot have one meaning for GOD and another for the wicked;" but that is just what it has: for when referring to the infinite it may mean in-



finite duration, and when to the finite, finite duration. Now we find *αἰῶν* translated *world* thirty-nine times, and mostly with reference to the present age or the age to come, and in none of these places does it signify eternity.

S. I am not a Greek scholar, but a friend who is, says "for ever and ever," or "for ages of ages," once only without the article, occurs fourteen times in the book of Revelation. Ten times it refers to the being, reign, or worship of GOD, once to the saints' reign, and three times to the torment of the wicked. "Unto the ages" is the literal rendering of "forever" in seven places,—Luke i. 33, Rom. i. 25, ix. 5, xi. 36, xvi. 37, 2 Cor. xi. 31, Heb. xiii. 8 (Matt. vi. 13 is rejected by the critics), and in Jude 25 we have "unto all the ages." All these occurrences are found in ascriptions of praise to GOD. The celebration of a glory which can never cease, or unto the unchangeableness of CHRIST, "The same yesterday, to-day, and forever," or to his kingdom. That is, the expressions are used to denote a proper eternity. Once we have "the ages of ages" (Eph. iii. 21), "Unto him be glory in the Church by CHRIST JESUS unto all the generations of the ages of ages." These are all the occurrences of the plural form with reference to the future. All, therefore, that could be even supposed to connect with any



future restitution of those unsaved on the day of grace. But the most frequent term for eternity is not a plural form, and here it would hardly do to render it "for the age." What age? Most certainly one that comes to an end cannot be intended when it is said that "CHRIST abideth forever;" or that "He that eateth of this bread shall live forever;" or, again, "Thy throne, O GOD, is for ever and ever" (literally for the "course of eternity," or, if to be uniform, "the age of the age"). Thus we are compelled to find, if possible, another meaning for *αἰῶν* here than "age," and it is quite certain that, whatever its original meaning, the Greeks, long before the New Testament, used it for eternity. It remains to be proved yet—for it never has been done—that the phrase in question ever means anything less or else than just "forever."

I. The meaning of words in the New Testament is not to be determined by their etymology, but by their use in the New Testament itself. The origin or derivation of a word furnishes the basis of the various significations it may acquire by use, and must not be disregarded. *Αἰῶν*, from *αἰέ*, *always*, and *ῶν*, *being*, signifies duration or continuance of time, with great variation as to its length, and denotes the full period, whether long or short. In Eph. ii. 7,

and Col. i. 26, it is rendered *ages*; the latter referring to ages past, the former to ages to come; that to times during which the mystery of GOD was hidden from generations, this to time in which it is being, and shall be made known. In these passages eternity is out of the question. So, also, in Eph. iii. 21, "Unto him be glory in the Church by CHRIST JESUS unto all the generations of the age of the ages:" for it refers to times in which there will be generations, and there will be no generations in eternity. Indeed, generations do not extend beyond the Millennium. And if τοῦ αἰῶνος τῶν αἰῶνων, *the age of the ages*, in its construction with generations is thus limited by the Millennium, τοὺς αἰῶνας τῶν αἰῶνων, *the ages of the ages*, for anything that appears to the contrary, may be limited by "the times of the restitution of all things," at the termination of which all things shall be subdued to CHRIST, and then also shall the SON be subject to him that put all things under him, that GOD may be all in all. 1 Cor. xv. 28. Indeed, this is the only logical termination of the ages of the ages, which comprise all the times of redemption for the Church and the times of restitution of all things, spoken of by all the holy prophets since the world began. And the connections in which this phrase stands in the book of Revelation show that it relates to

the times of which the book treats, and has no reference to eternity at all. Even in Jude 25 the expression *εἰς πάντας τοὺς αἰῶνας*, *unto all ages*, may have the same limit; for unless eternity is composed of ages it cannot mean eternity. Ascriptions of praise to GOD may be made for ages without implying that they will cease at the termination of the ages; as it is said the saints shall reign with CHRIST a thousand years without implying that at the end of that period their reign shall cease. And so when CHRIST says, "I am the first and the last and the Living One; and I was dead, and, behold, I am alive unto the ages of the ages," Rev. i. 17, 18, it no more expresses eternity than his saying, "I am the Alpha and the Omega, which is, and which was, and which is to come, the Almighty," Rev. i. 8; for both relate simply to the ages of redemption and restitution, which had a beginning and shall have an end, and of which CHRIST is the only and all-sufficient Mediator. So when it is said "CHRIST abideth forever," or "unto the age," *εἰς τὸν αἰῶνα*, it has reference to the age of redemption and restitution, as it is written, "Thou art a priest forever (*εἰς τὸν αἰῶνα*), after the order of Melchizedek;" who was the priest of an entire age or dispensation, having neither predecessor nor successor, and was therefore said to abide continually. So CHRIST is the priest of

the entire age of salvation,—the Alpha and the Omega of it,—having none before and none after him, but abideth continually to the end. Hence it is not an endless age, even as Melchizedek's was not an endless age. And so when the FATHER said to the SON, "Thy throne, O GOD, is for ever and ever," or "unto the age of the age" (εἰς τὸν αἰῶνα τοῦ αἰῶνος), it signifies that his throne on which he will sit as a priest (Zech. vi. 13) in reconciling all things to GOD shall continue unto the end of the last age of the age or dispensation of redemption, when the SON "shall have delivered up the kingdom to GOD, even the FATHER; when he shall have put down all rule, and all authority and power." 1 Cor. xv. 24. It is not true, therefore, that "we are compelled to find another meaning for *Αἰών* here than age." Besides, if where the term in all the thirty places where it is rendered *world* means eternity, then by Matt. xiii. 39, 40, 49, xxiv. 3, and xxviii. 20, eternity will have an end, which cannot be; and hence is proof that the phrase does mean something less and else than just forever, and that age is its proper meaning. Now, can the Scriptures help us to the meaning of this phrase, the age or ages of the ages? Let us see. The Scriptures are always consistent with themselves. And they furnish us with a parallel in the Jew-

ish age or dispensation, which, being composed of jubilees, also called ages, was an age of ages. And the Apocalypse reveals to us an age of ages in its wonderful construction: so that with other dispensations past and to come we have the ages of the ages, but not eternity. And however long these times may be, and they will be no longer than necessary to effect the Divine purpose, they will have an end. And there shall be no more curse.\*

S. Read these counter-truths: "He that is unjust, let him be unjust STILL: and he that is filthy, let him be filthy STILL: and he that is righteous, let him be righteous STILL: and he that is holy, let him be holy STILL." What meaning has STILL, STILL, STILL, STILL? As Lincoln says, "Practice begets habit; habit begets character; and character is eternal." Rev. xiv. 10, 11, "The same shall drink of the wine of the wrath of GOD, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brim-

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\* The jubilee has a meaning beyond the object of its first institution. In the jubilee all bondage ceased, all debts were cancelled, all liens expired, and every man was restored to his own inheritance. It will have its counterpart in the ages to come, in the restitution of all things. It was only a shadow of better things to come. It was a great act of limitation, and typifies the consummation of redemption.

stone in the presence of the holy angels and in the presence of the LAMB (!!): and the smoke of their TORMENT ascendeth up for ever and ever. And they have no rest day nor night." Sheets might be filled to prove that the position of the wicked is to be torment without end. In sadness we may state it, but nevertheless the word, "Is GOD unrighteous who taketh vengeance?" "Yea, let GOD be true and every man a liar."

I. "Read these counter-truths!" As if GOD's word could have truths contrary to each other. GOD's word has nothing in it contrary to his eternal purpose of reconciling all things unto himself by JESUS CHRIST in the ages (not eternities) to come. If you so interpret GOD's word as to make him a liar, you interpret it falsely; and if you interpret it to mean that GOD will not reconcile all unto himself; that he will not bring the wickedness of the wicked to an end, and that the curse of sin and its punishment in torment shall continue *ad infinitum*, you interpret it falsely. Beware lest you libel the character and government of GOD.

Rev. xxii. 10-15 is the closing admonition of the angel sent to signify to John the things contained in the Revelation, and his admonition is for those to whom the revelation is made. He warns us that whosoever remains unjust and filthy during this life, and so dies, shall be un-



just and filthy when CHRIST comes; and whosoever becomes righteous and holy in this life, and so dies, shall be righteous and holy when CHRIST comes, who will recompense each according to his works. The word STILL does not mean forever, but indicates that GOD will preserve his saints unto eternal life and glory, and reserve the unjust unto the day of judgment to be punished. That punishment will be on the earth, for it will be in the presence of the holy angels and of the LAMB, and will not be till after the Millennium. And the saints will be the executive rulers under whom that punishment will be inflicted. As it is written, Ps. cxlix. 5-9, "Let the saints be joyful in glory: let them sing aloud upon their beds (or royal seats). Let the high praises of GOD be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all the saints." And if that punishment shall be endless torment such as would result from being burned in a lake of fire and brimstone, the future of the saints will be anything but a heaven of joy and blessedness. But away with such a thought. Scripture warrants us to believe that it will be



judicious and disciplinary, intended to subdue all to GOD, and result in their submission and reconciliation as subjects of the kingdom of CHRIST.

NOTE.—The subjection and reconciliation of all things will be effected by the agencies and means which shall be instituted in the kingdom of GOD under the administration of CHRIST and his saints. Ps. ii. 6-9; cxlix. 5-9; lxvi. 2, 3; Phil. iii. 21. Rev. E. W. Gilbert, of the Presbyterian Church, in a tract on "Moral Suasion," said, "*The empire of motives over the moral is as irresistible and infinite as his physical power over the universe of matter.*" "*By the laws of our mental and moral nature we can bear only a certain amount of moral pressure.*" "*There is an amount of pressure on the heart before which it must break; and a pressure on the will before which it must bend; as surely as the most obstinate bow is bent by sufficient force, or as the hardest steel melts before the influence of the furnace;*" and "*The Most High has truths in his quiver by which he can subdue any rebel and render that enemy his most devoted and adoring friend.*" We do not go so far as this, for on that principle, as applied to the gospel dispensation or any other dispensation, GOD could, if he would, make saints of all mankind and devils too; and thus verify the dream of universalism. But we surely may be allowed to believe that GOD will institute such agencies and means as shall be effectual in subduing all rebels and making them obedient and happy subjects of his government.

## PART IX.

## EXPLANATIONS.

THESE explanations have in general been given either by letter privately or through the press in answer to those who sought for information, the removal of difficulties, or otherwise to prove the dogma of endless torment. They have been revised for this final part to meet the case of any whose minds may be similarly exercised.

## I.—LETTER TO MISS L. K.

The words of Paul, "We trust in the living GOD, who is the SAVIOUR of all men, specially of those that believe," 1 Tim. iv. 10, have respect not only to a common and a special salvation, but also to two classes of saved ones, embracing "all men." The special class are believers in JESUS CHRIST, who are called and justified and sanctified, and shall be glorified and made kings and priests in the future kingdom of GOD. The common class includes all the rest of mankind, who, though excluded from the special salva-

tion because of unbelief, shall be raised from the dead and subjected to the government of CHRIST and his saints in the kingdom of GOD. Salvation in either case includes its preparatory steps, but has reference to the ultimate condition of the saved. The words "O LORD, thou preservest man and beast," Ps. xxxvi. 6, do not refer to salvation. They only relate to their preservation here in this life, for beasts are not saved. No resurrection, no after-life await them. Salvation is not predicated of beasts and other irrational creatures. But the ultimate condition of "all men" is salvation, and believers in CHRIST have a special salvation, unto which they are kept by the power of GOD. Preservation unto utter and endless torment, which you hold to be the destiny of the wicked, is not salvation, but damnation. It would be absolutely false to say that GOD is the SAVIOUR of all men, if the ultimate of any shall be utter torment.

The ultimate condition of all mankind is set forth in Dan. vii. 27, from which we learn that the saints—all believers in CHRIST—shall be rulers in the kingdom of GOD, and the rest of mankind shall serve and obey them. To this Eph. i. 10, for in the dispensation of the fulness of times (the ages of the ages) he will gather all intelligent beings, angelic and human, under

one government, of which CHRIST will be the head, the saints kings and priests, and the holy angels their messengers refers. Then every knee shall bow to JESUS, and every tongue shall confess his Lordship. Phil. ii. 10, 11. Read Ps. xxii. 27, 28; lxvi. 3, 4; cx. 2, 3; cxlix. 5-9; Rev. v. 13; xxii. 1-3. These are but a few of the passages which indicate the ultimate condition referred to as the common salvation to be effected in the dispensation of the fulness of the times, that is, at the completion of the ages of the ages of redemption. Gal. iv. 4 does not refer to the same times. It speaks of but one time, that appointed for the incarnation of the SON of GOD, and is not relevant to the question.

Your hypothesis that now CHRIST is gathering together in one all things in himself, and that this will be accomplished during the present dispensation, is altogether inadequate to the comprehensive language of Paul, as well as contrary to the testimony of JESUS, which shows that instead of all men being gathered together under him during this dispensation by the gospel, there will be abounding iniquity and declining piety, until at his coming the world will be as it was in the days of Noah, or as Sodom in the days of Lot. And now the increase of crimes of all sorts and the worldliness of the churches give fearful premonition that the end

is near. By the words of James in Acts xv. 13-18, we learn that this dispensation will be effectual only in taking out of the Gentiles a people for the name of the LORD to make up the complement of the true church ; after which CHRIST will return and build again the tabernacle of David, that the residue of men—all Israel—might seek after the LORD, and all the Gentiles upon whom his name is called. Thus we see that after the special salvation of the church shall be consummated the times of restitution of all things will commence, during which all Israel and all the Gentiles shall seek after the LORD. And in the covenant of promise GOD said to Abraham, "In thy seed shall all the nations of the earth be blessed." The seed of Abraham, according to this promise, are all true believers, redeemed out of every kindred and tongue and people and nation. They are the specially saved. And being one with CHRIST, and kings and priests unto GOD, they shall reign on the earth. Hence CHRIST and his saints are the seed of Abraham in whom all the nations shall be blessed. Who are all the nations? They are every kindred and tongue and people and nation out of whom the saints are redeemed. And what is meant by their being blessed? Certainly not eternal torment. There is no blessing in endless torment. It evidently means

salvation from sin, sorrow, pain, and torment, and to be made obedient and happy. And so all nations, all the families of the earth shall be blessed in Abraham's seed.

Now, if I should promise the first resurrection and heirship in the kingdom of GOD to unbelievers and nominal Christians, and to any except true believers, who are called, justified, and sanctified in CHRIST JESUS, I should be liable to the charge of sugar-coating the pills of condemnation; but I do not. I declare most positively that such shall have no part in the first resurrection, nor in the glory of the kingdom of GOD; that they shall be excluded therefrom; shall come forth in the resurrection of condemnation, and shall be punished for their sins; but I dare not say that that punishment will be utter and endless torment, for that would be to falsify the promise of GOD and libel his government.

## II.—LETTER TO MISS L. K.

A lady afflicted with a painful disease, for which a physician prescribed a remedy, not relishing the taste of the medicine, instead of taking it threw it out of the window, and, becoming worse, condemned the physician and demanded a change of treatment. She did not

consider that rejected medicines cannot cure diseases. So, also, rejected truths cannot alleviate sorrow. JESUS could not do mighty works where the people had no faith. Old errors are often more palatable than new truths.

“Utter torment!” What a theme! If your soul does not recoil from that, if that does not exhaust your tears and make you sigh for greater power to weep, nothing else should disturb your placidity or awaken your emotion. Utter torment not only means endless misery, but implies endless sinning, endless pollution, endless hostility against GOD, endless hatred of GOD, endless blasphemy of GOD; it implies that wicked men are able to hold out against GOD by enduring all the torment he can inflict, and that he is unable to subdue them to his government, and reconcile them to his will; or if he can he will not, and that is still worse; for it makes him a very Moloch, who delights in the misery and torture of his creatures. A father who should not only punish his son for disobedience, but utterly exclude him from all possibility of reconciliation and put him to continual torture, would forfeit the name of parent, and prove that his nature was malignant to the core. Can you think this of GOD?

A weak and injudicious father might perhaps



be so foolish as to say he was sorry for having punished a disobedient child, and thus bring his government into contempt and encourage rebellion; but GOD never says to the incorrigible sinner, "I am sorry for having punished you," nor does he for a moment relent in the execution of his judgments so as to let the wicked go unpunished; but when he begins he will also make an end, and push his advantage over the rebellious sinner until he has subdued him to his government and reconciled him to his will. If not, the punishment would be wholly vindictive and cruel, because no good end would be attained by it. A government which should fill its prisons with racks, thumb-screws, and other implements of torture, and subject its criminals of every grade, after condemnation, to utter and unmitigable torment, would be regarded as inhuman, fiendish, and deserving universal execration. Shall we, then, attribute such government to GOD, whose nature is love?

If subjugation is destruction, as you intimate, and if during the Millennium CHRIST will complete the destruction of all his enemies, what becomes of your eternal torment theory? There can be no torment after complete destruction. But subduing all things unto himself is not destroying all things from himself. The two pro-

cesses are as opposite in their nature and results as possible. The one is annihilation, the other is perpetual existence in good. I have not put any bounds to time, and have not said that the work of subjection goes on and on after the bounds of time are passed. The Scriptures speak of ages of ages in connection with redemption. God is never in a hurry. He will take time enough for the accomplishment of his purposes, so that none shall fail.

The price of redemption is immense, and the guilt of scorning and rejecting it is heinous, and deserving of severe punishment; but it is held by the advocates of eternal torment that at any time during this life that sin will be forgiven to the penitent, and that some who have committed it shall be raised to the highest honors and greatest blessedness of the special salvation, without any stain on the escutcheon of his government; and surely it will not derogate from his wisdom or his justice to subdue and reconcile all others to himself as subjects of his government in the world to come.

### III.—LETTER TO MRS. M. M. R.

I suppose that by being “restored and received into the favor of GOD, and the consequences of their rejection of CHRIST remitted,” you mean what is taught by Restorationists of the Uni-

versalist school; viz., that the wicked after a period of punishment will be made like the saints and share their glorious condition; an error which I do not teach. All that is meant by being subdued and reconciled to GOD in the passage to which you refer is, that they will be made subjects of CHRIST's kingdom, compelled to acknowledge his Lordship and obey his laws, until at last they will obey willingly, or be reconciled to that condition of subjection in which they will continue forever. For CHRIST must reign till he hath put all enemies under his feet. David, speaking prophetically for CHRIST, says, "As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me." Ps. xviii 44, which has reference to the heathen who have not heard of him in this life. And all things shall be put under his feet, though now we see it not; yet we see JESUS exalted and crowned in anticipation of it. Heb. ii. 9-11. For GOD hath highly exalted him, and given him a name which is above every name: that at the name of JESUS every knee should bow, of those in heaven, and those in earth, and those under the earth. And that every tongue should confess that JESUS CHRIST is LORD to the glory of GOD the FATHER. Phil. ii. 9-11. Hence, when he shall come again,

according to Ps. lxxii. 8, 11, "He shall have dominion from sea to sea and from the rivers unto the ends of the earth. Yea, all kings shall fall down before him: all nations shall serve him." And from Dan. vii. 22, 27, we learn that when he comes, his saints made like him and one with him, shall be brought near before him, and with him take and possess the kingdom, and all nations shall serve and obey them; which not only predicts the exaltation and glory of the saints, but also the subjection and restitution of the nations under their government. In 1 Col. i. 20, the phrase "having made peace by the blood of his cross," relates to the redemption and manifestation of his saints as the first measure of the Divine economy in making peace on earth; for which the earnest expectation of the creature (man) waits; and the reconciliation of all things unto himself, whether those in earth or those in heaven, relates to the subsequent deliverance of the creature (man) from the bondage of corruption into the liberty of the glory of the sons of God. Rom. viii. 19-21. It is the same as the gathering together of all things which are in heaven and which are on earth under one head or government in CHRIST, which will be consummated in the dispensation of the fulness of times, Eph. i. 9, 10, when he shall rule in the

midst of his enemies, and his people shall be willing in the day of his power. Ps. cx. 2, 3.

I would not have one of these precious testimonies blotted from the Word of GOD because they are misunderstood and perverted by Universalists to teach error. I am not afraid of truth, and however much these passages may seem to countenance the error of Universalism in the minds of those who know not what it is, I think there are no more efficient weapons wherewith to combat that error. Universalism teaches that there will be but one condition for all the human family, and that the wicked will be as the righteous. This is erroneous and mischievous, and the Scriptures referred to completely refute it. But the theory of the future, which teaches that there are two vast receptacles for the human family, one a heaven of endless purity and joy, for the saints, with naught to do but praise GOD, the other and larger a hell of endless sin and misery, for all the rest of mankind, with naught to do but blaspheme GOD, is equally contrary to the Scriptures, and derogatory to the character of GOD.

#### IV.—LETTER TO REV. R. C. M.

If by reconciliation you mean being of the Holy Spirit regenerated with the word of truth

through faith in JESUS CHRIST, and that only, then I fully agree with you that the gospel does not teach that all intelligent beings belonging to this earth shall be so reconciled to GOD. But that is not the only application of the term. In Col. i. 12-20, Paul speaks of "the FATHER making us (believers) meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear SON, in whom we have redemption through his blood, even the forgiveness of sins," which certainly is what you understand by reconciliation; and being thus reconciled to GOD, we are made one with CHRIST, "who is the image of the invisible GOD, the first-born of every creature; for by him were all things created. And he is the head of the body, the Church," and in this relation "is the beginning, the first-born from the dead, that in all things he might have the pre-eminence: for it pleased the FATHER that in him should all fulness dwell,"—the Church being "his body, the fulness of him that filleth all in all." Eph. i. 23. "And (so) having made peace through the blood of his cross," having redeemed the Church and glorified it together with himself,—"by him to reconcile all things unto himself; by him, I say, whether they be things on earth or things in heaven," that is,



whether human or angelic. Now, the reconciling all things is not the reconciling of the Church, for the Church is an election out of the things on earth, that is, the human, and does not embrace any of the things in heaven, that is, angelic. The terms, therefore, specify human and angelic beings who shall be reconciled to GOD after the Church has been redeemed and glorified with CHRIST.

I have read the commentary of Dr. Charles Hodge on Rom. v. without being convinced of the correctness of his interpretation. On the contrary, it appears overstrained and illogical; for, failing to distinguish between the imputation to all men of the obedience of CHRIST as the second Adam, and the imputation, to every one that believeth, of faith in CHRIST for righteousness, he labors by inference to impose on the language of Paul a meaning it will not bear, and thus confound the representative relation and work of CHRIST with his priestly relation and work. By the former, CHRIST, as the second Adam, sustains the same federal relation to the human race in the covenant of works that the first Adam did, and acted in that relation for the race as fully as Adam did; so that, as Adam's disobedience, by imputation, made all sinners, even so the obedience of CHRIST, by imputation, made all righteous; and as by the



offence of Adam condemnation came upon all men unto death, so by the righteousness of CHRIST justification came on all men unto life. Or as Paul states the case in 1 Cor. xv. 21, 22, "For since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in CHRIST shall all be made alive." The first step in redemption was the recovery of all mankind from the penalty of Adam's sin; for without a second Adam, whose obedience should insure their redemption from that penalty, the whole race in Adam would have been blotted out of existence, and any further step in redemption would have been impossible. But CHRIST took this first step and secured a restoration of life to all mankind. But for this Adam's life would not have been prolonged, and his unborn posterity had perished in his loins; but for this there would not be a resurrection of the body hereafter. But this having been absolutely and unconditionally secured by the obedience of CHRIST, the second step became practicable; even the redemption out of mankind by his sacrificial death of a peculiar people, as his bride to heir with him the dominion of the earth, which had been promised to but forfeited by the first Adam and his bride. For this he voluntarily gave himself a sin-offering on the cross and rose again. And

whosoever believeth on him is justified from all his personal sins, even as Abraham believed GOD and it was imputed to him for righteousness. Now it was not written for his sake alone that it was imputed to him; but for us also, to whom it shall be imputed if we believe on him that raised up JESUS our LORD from the dead, who was delivered for our offences and was raised again for our justification.

The second step has been in process of accomplishment from the fall of Adam until now, and will be consummated at the close of this age, when the number of the elect will be made up and CHRIST shall come again in power and great glory, raise and change and glorify all believers, and make them kings and priests unto GOD in his everlasting kingdom. And when this second step shall have been consummated there will be an end of all the special means by which it is being effected. The gospel of our salvation shall no more be preached, and there shall be no more saved according to the gospel. The door of justification by faith will be closed, and no more will by faith wash their robes and make them white in the blood of the LAMB. The first resurrection will be past, and no more shall be raised immortal and incorruptible. It is in view of the decisions of that day that the declaration in Rev. xxii. 11 is made, as is evi-

dent by the connection, and the meaning is that whosoever is unjust and filthy during this life and so dies, will be unjust and filthy then, and whosoever is righteous and holy and so dies, shall be holy and righteous then. And that each shall be dealt with accordingly, the former denied a part in the first resurrection and consequent glory, and the latter being made a partaker thereof. The word "*still*" does not mean forever, but "*at that time*," when the character formed in this probationary life will be the ground of the decisions then made.

The third step in redemption is the restitution of all things which GOD hath spoken by the mouth of all his holy prophets since the world began, the time of which shall commence at the second coming of CHRIST, and shall continue until "in the dispensation of the fulness of times all things shall be gathered together under one head in CHRIST, both which are in heaven and which are in earth, even in him." The restitution of all things includes the promised restoration of all the dispersed of Israel from all lands where they are scattered to the land promised to Abraham and to his seed for an everlasting inheritance. This will be completely effected during the Millennium, when GOD will make a new covenant with them, and they shall become his obedient and faith-

ful people. Ezek. xxxvi. 24, 38. It includes also the resurrection of the dead of Israel and their being placed in the same land, Ezek. xxxvii. 1-14, which must of necessity be effected after the Millennium; for when the saints are raised, before the Millennium, it is said that the rest of the dead lived not again until the thousand years were finished. And this restitution is said emphatically to include "the whole house of Israel." Again, it includes other nations who for their sins have been taken away as the LORD saw good, even Sodom and her daughters, the cities of the plain, who are set forth for an example, suffering the vengeance of eternal fire,—a fire by which they were destroyed from the earth, and the effects of which continue through the course of time down to the restoration of the whole house of Israel. Ezek. xvi. 48-63. As Sodom and her daughters were wholly destroyed so that they had no descendants, the restitution spoken of must be from the dead. And to this JĒSUS referred when he said it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for Capernaum, and for Tyre and Sidon than Chorazin. And if those cities which are set forth as examples of punishment suffering the vengeance of eternal fire, shall, under the dominion of CHRIST and his saints, return to their former

estate, all others of whom they are examples shall return to their former estate. And so because of the obedience of the second Adam all shall be raised from the dead and restored to that condition of life forfeited to them by the disobedience of the first Adam. Then shall be fulfilled Hos. xiii. 14, for when all shall be raised from the dead there shall be no more death and hell. Those raised from the dead must live again on the earth and be punished on the earth, Prov. xi. 31, under the government of the saints, who will execute vengeance upon the heathen and punishment upon the people, etc., Ps. cxlix. 5-9, by which they will be recompensed for their sins and subdued to CHRIST.

John iii. 36 does not teach the dogma of endless torment. It might just as well be quoted to prove the dogma of annihilation; but it is only by a misapplication of terms that it is made to favor either. Everlasting life indicates that condition of life which all the saints shall attain in the first resurrection; see John vi. 39, 40, 54. No unbeliever shall attain that life; but when the saints shall be raised immortal and incorruptible, the wrath of GOD, the death-penalty, shall abide on him: as it is written, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Prov. xxi. 16. But he shall not

always remain there; the death-penalty shall not abide on him alway. The first resurrection is not the only resurrection. Everlasting life or immortality is not the only condition of life, for in the times of restitution of all things the wicked shall be raised from the dead in natural bodies, and again live on the earth under the government of CHRIST and his saints.

Mark xvi. 16 is by the best critics admitted to be an interpolation, but it does not teach eternal torment. It merely declares that the believer shall be saved, obtain eternal life in the first resurrection, and that the unbeliever shall be condemned and excluded therefrom.

The gospel Paul preached is indeed the true gospel, and is found in his epistles. He preached that GOD is the SAVIOUR of all men, specially of them that believe, 1 Tim. iv. 10; and Gal. i. 8 says, If any man preach any other gospel, let him be accursed, cut off, not eternally tormented. You say, "The LORD will reign over the righteous in his heavenly kingdom." If by the righteous you mean, as I suppose, the saints, then you have made a great mistake. He does not in that kingdom reign over the saints, but the saints reign with him. Again, you say he will reign over the wicked in Perdition. Where is Perdition? The Scriptures do not mention any such place. Has the Lord two kingdoms?



One for the righteous and one for the wicked? And shall the saints reign with him in Perdition? And what sort of government is it where the governed do not obey the governor, but scorn his authority, blaspheme his name, and disobey his laws? Alas! my dear brother, do you not see that while you are very zealous for God, you are both taking from and adding to his word, for your theory denies the reign of the saints and adds a perdition identical with the infernal regions of the Greek mythology, only you make the LORD king instead of Pluto?

The Scriptures reveal only one kingdom and that on earth, in which the saints as kings and priests shall reign with CHRIST, and all people, nations, and languages shall obey him. In the consummation of mediation he will have no disobedient subjects.

V.—THE USE OF THE TERM EVERLASTING (*αιωνιος*)  
IN DETERMINING THE DURATION OF PUNISHMENT.

*Question.*—Is it the same term which means “the ages” that is used in reference to the happiness of those who have believed on CHRIST in this world, and lived to serve him, as that used for the time of the punishment of the wicked and unbelievers? I know our promise of eternal life is the “Because I live ye shall live also,”



but would not a difficulty be suggested if the same term were employed in denoting the time of blessedness and of punishment ?

E. L. L.

*Answer.*—The Greek adjective *αιωνιος* is derived from the noun *αιων*, which primarily means an age, and hence signifies the duration of an age, whether that age be long, short, or endless. Consequently it may be translated everlasting in all its applications, meaning *always being*, that is, existing *during* the age. Both the noun and adjective answer to the Hebrew עולם, *olam*, which signifies “hidden, obscure,” and hence hidden time, of which the beginning or end is uncertain, and is applied to times definite and indefinite, past and future, the beginning and end of which must be determined from the nature of the subject; as in Deut. xv. 17, “He shall be thy servant forever,” means to the end of the Jubilee, when he went out free by a universal proclamation of liberty; 1 Sam. xxvii. 12, “He shall be my servant forever,” means as long as he lives; 1 Sam. ii. 30, “I said indeed that thy house, and the house of thy father, should walk before me forever,” means during that dispensation or age; Eccl. i. 4, “But the earth abideth forever,” means perpetually, being put in opposition to the generations of mankind which pass

away successively. When applied to GOD, as in Gen. xxi. 33, it means without beginning or end,—eternal.

The plural of *αιων* is rendered “ages” in Eph. ii. 7 and Col. i. 26; and the singular, rendered world in Matt. xii. 32, xiii. 22, 39, 40, 49, xxiv. 3, xxviii. 20, etc., means an age, and has reference to the Jewish age, the Christian age, or the Millennium, the age to come, all of which have an end. And *αιωνιος*, everlasting, in reference to either of them, would signify its duration, and nothing more.

In Heb. v. 6, Paul quotes from Ps. cx. 4, “Thou art a priest forever (*εις τον αιωνα*, for an age) after the order of Melchizedek,” whose priesthood continued during its entire age; that is, he had no predecessor or successor in his priesthood. Hence it was a proper type of the priesthood of CHRIST, in which he is the only priest, because he continueth ever, that is, from the beginning to the end. It was not so with the Aaronic priesthood, which is called everlasting, Ex. xl. 15, that is, enduring for the whole Jewish age; because it provided for a succession of persons in the priesthood, after the law of a carnal commandment; so that neither Aaron nor any of his sons was a priest forever, not being permitted to continue by reason of death. Hence they were called “men that die” (Heb.

vii. 8), in contradistinction from Melchizedek, "of whom it was witnessed that he liveth," and "men which have infirmity" or disease (Heb. vii. 28), in contradistinction from "the Son who is consecrated for evermore," εἰς τὸν αἰῶνα, for an age,—an age including the times of redemption for the elect Church before CHRIST's second coming, and the times of the restitution of all things after his second coming,—an age of which he is the alpha and omega, the beginning and the end, the first and the last.

With these preliminary remarks on the Scriptural use of the term everlasting (αἰώνιος), we proceed to the question which we presume has reference specially to Matt. xxv. 46, "these shall go away into everlasting punishment, and the righteous into life eternal," a passage generally relied on to prove the eternal misery of the wicked by contrast with the eternal happiness of the righteous, and is the only place where the Greek word αἰώνιος is used to signify the duration of both. And the supposed difficulty is that, if the word does not mean *unending duration* as qualifying the punishment of the wicked, neither does it in qualifying the life of the righteous, and that this would imply a termination of the life and happiness of the righteous. The point is well taken, for the word has the same meaning in both cases.

The difficulty is in the misapplication of the judgment itself. It has been usually treated and explained as a general judgment of all mankind divided into two classes,—saints and sinners,—the first embracing all the elect Church of GOD from the fall of man to the end of the world, the second embracing all the rest of mankind for the same period; and that this judgment is the final winding-up of all earthly affairs at the end of time, by which the wicked will be consigned to a hell of interminable torment, and the righteous awarded a heaven of interminable happiness. And that the earth will then be burnt up, consumed, and be no more. But this is altogether a mistaken exegesis, as will appear from an examination of the passage.

1. This judgment will take place at the second coming of CHRIST, and at the second stage of it, his glorious epiphany, attended by all his angels and by his saints, Matt. xxv. 31, "When the SON of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory." And Zech. xiv. 5, "And the LORD my GOD shall come, and all the saints with thee;" and Col. iii. 4, "When CHRIST, who is our life, shall appear, then shall ye also appear with him in glory."

For all the saints having been caught up to

meet him in the air before his appearing, shall thenceforth be ever with him, and shall appear with him in glory. It will be premillennial. He then shall take the throne of his Father David, and restore the Kingdom of Israel. "Then shall he sit on the throne of his glory," and the saints will be kings and priests with him, and are said to sit with him in his throne.

2. This judgment is not a general judgment of all mankind, but only of the nations then living on the earth. Not a word is said about the resurrection of the dead at this judgment, for the saints will have been raised before it takes place, and the rest of the dead will not be raised until after the Millennium. These nations will have passed through the dispensation of his coming,—a period of at least forty years, during which CHRIST and his saints will be in the air unseen by the world,—and which will have special relation to the restoration of Israel, as appears from Micah vii. 15: "According to the days of thy coming out of the land of Egypt will I show him marvellous things." The special favor of GOD to the Jews will be as apparent as it then was, except the visible glory of the Sheckinah in the pillar of cloud and in the tabernacle of witness, and will arouse the envy and hostility of the Gentile nations, especially those called Christian,

who will hold as tenaciously to their corrupted Christianity as the Jews did to their traditions in the end of their age. But there will be a ministry and a gospel for that age, represented in Rev. xiv. 6, 7, by an angel flying in the midst of heaven, etc.: for this vision intervenes between the gathering of "the first fruits unto GOD and the LAMB" and the fall of Babylon the great, the mother of harlots, and belongs to this period or age. It is called the everlasting (*αιωνιος*) gospel, that is, the gospel of that age. And its substance will be, "Fear GOD and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." A very different gospel from the present, and requiring a different course of behavior; for it requires of the nations an acknowledgment of Israel's supremacy at that period, and to render them such assistance as they may need. And they will at last be judged for their conduct towards the Jews at the end of that age. But the enmity of those nations to the Jews will culminate in being gathered against Jerusalem to battle. And then shall the LORD go forth against those nations in judgment.

Now, in the judgment, Matt. xxv. 31-46, we find there are mentioned three classes of persons, though only two of them are judged,—



those represented by the sheep, and called righteous, because of having done good to another class called CHRIST's brethren, and those represented by the goats, and called the cursed, because of their having done no good, but only evil to the class called CHRIST's brethren. The brethren of CHRIST are evidently a third class, distinct from the other two. And the brethren are not the saints, to whom, being with CHRIST in the air during that period, no such good deeds could be shown; but they are the Jews, who are CHRIST's brethren according to the flesh, as the seed of Abraham, and who, during that period, will be helped in their restoration by some of the nations and hindered by others.

3. The sentence pronounced by CHRIST upon the righteous ones indicates that they shall inherit the kingdom as its subjects, and so enter into everlasting life; that is, the life of that Millennial age, during which they will be preserved from sickness and death, though in the natural body.

And the sentence pronounced upon the others indicates that they will be punished during that period with indignation and wrath, tribulation and anguish, which is the punishment symbolized by the lake of fire and brimstone prepared for the devil and his angels.



The powers or rulers symbolized by the beast and the false prophet are doubtless the same that are here called the goats, and they are said to be cast alive into that fire, Rev. xix. 20 ; and so the goats are not said to be cut off, but to go away into everlasting fire prepared for the devil and his angels, verse 41, because they were the first to sin ; but those designated goats, and symbolized by the beast and false prophet, are subjected to that punishment at the beginning of the Millennium, the devil and his angels not till after it terminates.

What changes will be made in the condition of these classes after the Millennium is not intimated ; but the righteous, doubtless, will continue obedient to CHRIST and his saints, and attain to such honorable rank in the kingdom as may be eligible to its obedient subjects : while the others, though always held in a condition of forced subjection, will submit themselves to the government of CHRIST and his saints, and be delivered from all torment and pain ; but not from the shame and dishonor involved in their everlasting loss incurred by their disobedience.

The termination of the Millennium, to which period the word everlasting has reference in qualifying the foregoing reward and punishment, does not end the reward of the one class

nor the punishment of the other; nor does it follow that no change can take place in the condition of either party without a corresponding change in the condition of the other, or that no change can take place in the condition of both. GOD does not bind his administration to perpetuate evil by words of equivocal import. Hence no difficulty such as that apprehended in the question can arise from the use of the word *αἰώνιος* in these connections.

VI.—TIMES OF RESTITUTION OF ALL THINGS.

*Question.*—If it is proper, and not asking too much, will you please give your exposition of Acts iii. 20, 21? M. R. S.

*Answer.*—These verses are so intimately connected with the 19th verse, that we cannot understand the subject in its completeness without considering them in their connection.

“Repent ye, therefore, and be converted, that your sins may be blotted out, when (or, that so) the times of refreshing shall come from the presence of the LORD; and he shall send JESUS CHRIST, who before was preached unto you: whom the heaven must receive until the times of restitution of all things, which GOD hath spoken by the mouth of all his holy prophets

since the world began (in former ages)." This exhortation, addressed to the Jews, was evidently intended to meet an objection which would naturally arise in their minds to the acknowledgment of JESUS as their MESSIAH; for they expected that at his coming the righteous dead would be raised, the kingdom of GOD set up, the nation of Israel exalted over all people, and the world governed in righteousness and preserved in peace, and that the MESSIAH would abide forever. These things were taught in their Scriptures, and promised to them in their national covenant, and were the objects of their hope. For the kingdom of GOD, embracing all that is included in "the times of refreshment" and "times of restitution of all things," was, on certain conditions, promised to the national Israel by the covenant which GOD made with them at Sinai. Ex. xix. 5, 6. But to admit that the crucified JESUS was really the MESSIAH was, in their view, to admit that their hope was a delusion, and that there would be no such times of refreshing and of restitution. But Peter assured them that those times were yet future, and that JESUS being raised from the dead and glorified by his assumption into heaven, would come again and fulfil to them the glorious predictions contained in their Scriptures. The rejec-

tion and crucifixion of JESUS abolished their national covenant, the promise of which had been forfeited by their continual transgressions of the law; and yet they were still the children of the prophets and of the Abrahamic covenant, and to them first, GOD having raised up his SON JESUS, sent him to bless them in turning away every one of them from their iniquities, commanding that the gospel should first be preached to them; after which he ascended into heaven, and would there remain until the times of the restitution should begin. And the Jews who had, previous to the death of CHRIST, been bound by the law, became dead to the law by the body of CHRIST, that they should be married to another, even to him who was raised from the dead, that they should bring forth fruit unto GOD. If, then, they had believed the gospel and obeyed it, they would have been married to the risen spiritual CHRIST in the Abrahamic covenant, and the times of refreshing would have come from the presence of the LORD, and JESUS would have returned and restored the kingdom unto Israel. And this is what Peter said would be the result of their repenting and turning to GOD. But they repented not, and so their sins in denying the HOLY ONE and desiring a murderer to be granted unto them and killing the PRINCE OF LIFE, were

not blotted out, the times of refreshment did not come, JESUS was not sent the second time, and the times of restitution of all things did not begin.

The Israelites under the Sinaitic covenant were the natural branches of the Abrahamic covenant or good olive-tree; but the children of the flesh are not the children of GOD; for they could not by the law covenant attain to that relation; only the children of promise are counted for the seed in the Abrahamic covenant. It required faith in the promise to make the natural branches spiritual branches, and none but the believing natural branches, being a very small remnant, were retained; the unbelieving were broken off, yet the whole number must be made complete from among all other peoples, including believers of previous dispensations, and those whom GOD has since, and is now, by the gospel, taking out of all nations. And the times of refreshing are postponed until the fulness or complement of the Gentiles shall be brought in, and then JESUS will return and will rebuild the tabernacle of David which is fallen down, and build again the ruins thereof, and set it up.

JESUS, at his first advent in the flesh, as the seed of David, was ready to fulfil the terms of the Sinaitic covenant with the Jewish nation if

they had been worthy. Hence the proclamation, "Repent, for the kingdom of heaven is at hand," or, as in the parable, "My oxen and fatlings are killed, and all things are ready; come to the marriage." But when they made light of it, and despised and rejected him, he said, "The kingdom of heaven shall be taken from you, and given to a nation bringing forth the fruits thereof," which nation will consist of the saints whom Peter calls "a chosen generation, a royal priesthood, a holy nation, a peculiar people." And so when he comes the second time he will raise, change, and glorify all his saints, and make them kings and priests in his kingdom.

The word rendered "blotted out" means to wipe off ointment. It occurs five times in the New Testament. Three times it is rendered "blotting out," and thrice "wiping away," and always in the sense of a perfect action; as in Col. ii. 14, it expresses the abolishing of the Israelitish national covenant by the death of CHRIST; "blotting out the handwriting of ordinances that was against us," etc. In Acts iii. 19, it has this perfected sense, and relates to the final act of redemption by which all evidence of sin is forever obliterated in the state of the raised and glorified saints.

The word rendered refreshing signifies a re-



frigeration, a cooling after having been heated. It is a compound of *ανα* and *ψυχω*. From the latter comes *ψυχη*, breath, life, soul, and gives the additional meanings to breathe again, to live again, to be a soul again. The word is peculiarly adapted to denote the resurrection in which we shall breathe again, live again, and find again the soul which was lost in death. A refreshing from the presence of the LORD presupposes his presence as the source or cause of the refreshing, for the word *προσωπου* is used to denote the personal presence of whoever is spoken of, and the refreshing or finding the soul again is associated with the coming of CHRIST. Matt. xvi. 24-27. Spiritual refreshing, in the regeneration and sanctification of believers in this life, is not from the presence of the LORD, but in the absence of the LORD, for JESUS said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you: but if I depart I will send him unto you." The times of spiritual refreshing had already come when Peter made his address. Acts ii. 37-42. He therefore spake not of them, but of times to come. Doddridge says, "Divine refreshment would no doubt immediately mingle itself with a sense of pardon, and external happiness would certainly at length succeed, but the following clause seems to intimate that



Peter apprehended that the conversion of the Jews as a people would be attended with some extraordinary sense of prosperity and joy, and open a speedy way for CHRIST's descent from heaven in order to the restitution of all things." But what was then to the Jews a contingent event is to all believers in CHRIST a certainty as soon as the complement of the Gentiles shall be brought in.

The times of refreshing will begin with the complete redemption and glorification of the saints at the coming of CHRIST. But that, as the first grand measure or purpose of the divine economy necessary to the further manifestation of his mercy to mankind, being accomplished, the times of refreshing will continue to progress through succeeding ages until there shall be effected the restitution of all things which GOD hath spoken by the mouth of all his holy prophets in former ages.

These "all things" include first the restitution of the whole house of Israel, according to the new covenant which GOD will make with them in those days, Jer. xxxi. 31-34, which includes their forgiveness and pre-eminence among the nations who will be subdued to the government of CHRIST and his saints, and live in peace and prosperity during the Millennium. Ezek. xxxvi. 25-32; Isa. lx., etc. And after the little season

of Satanic delusion for the trial of the nations, Rev. xx. 7-10, includes the resurrection of all the dead not previously raised, verses 5, 11-13, embracing the dead of Israel,—the whole of them. Ezek. xxxvii. 11-14. And Sodom and her daughters, and Samaria and her daughters, Ezek. xvi. 53-63, and their restoration to their former state as subjects of the kingdom, as well as all mankind, as promised by virtue of CHRIST'S obedience as the second Adam, Rom. v. 18, 19; 1 Cor. xv. 21, 22; their subjection, Phil. iii. 21; Heb. ii. 8; 1 Cor. xv. 28; and reconciliation in subjection, Ps. lxvi. 3, 4; Col. i. 20; Phil. ii. 9-11, with the fallen angels "who are reserved in everlasting chains, under darkness, unto the judgment of the great day." Jude 6. When they shall be judged, that is, governed, by the saints, 1 Cor. vi. 1-3, and consequently subdued and reconciled, as is evident from Rev. v. 13.

The restitution of all things involves also the renovation of the heavens and the earth. The first heaven and earth or condition of the earth and its atmosphere, with its political, social, and moral institutions, passed away with the deluge, and the second heaven and earth which now are shall pass away at the coming of the LORD, to be succeeded by the third heaven and earth or new state of the earth and its atmosphere, with its political, social, and moral institutions, as

taught, Heb. i. 12; 2 Pet. iii. 3-13; Isa. lxxv. 17-25; and Rev. xxi. 1-5, and many other passages.

We hope the Scriptures referred to will be carefully read in the connection in which they stand, and we think they cannot fail to convince any one of unprejudiced mind of the fact that while the saints of GOD shall be glorified rulers of the world without end, all the rest of mankind shall be subjects of their government and eventually reconciled to GOD in that state of subjection. And is it not probable that this Scriptural view of the restitution of all things would have dissipated the difficulties which Dr. Barnes confesses in the following language, could he have abandoned scholastic theology and received the Word in all the simplicity of a little child? He said: "These and a hundred difficulties meet the mind when we think on this subject, and they meet us when we endeavor to urge our fellow-sinners to be reconciled to GOD and to put confidence in him. I confess for one that I feel these, and feel them more sensibly and powerfully the more I look at them, and the longer I live. I do not know that I have a ray of light on this subject which I had not when the subject first flashed across my soul. I have read to some extent what wise and good men have written. I have looked at their theo-

ries and explanations. I have endeavored to weigh their arguments, for my whole soul pants for light and relief on these questions. But I get neither, and in the distress and anguish of my own spirit I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world, why the earth is strewn with the dying and the dead, and why man must suffer to all eternity."—*Albert Barnes's Practical Sermons*, p. 123. A similar wail comes from many an anguished spirit which ought to be hushed by the words of the all-loving FATHER.

#### CONCERNING HELL.

Three different Greek words are rendered *hell* in the authorized version of the New Testament. The first, "ἄδης, from *a* pr. and *ιδεῖν*, to see," means *unseen, invisible*. It occurs eleven times. Twice, Matt. xi. 23, and Luke x. 15, it refers to the predicted condition of Capernaum, which from being exalted to heaven as the chosen abode of CHRIST while on earth, has been, on account of its wickedness, so completely destroyed that it is no more seen and its very location is not certainly known. And all its inhabitants have passed into the invisible state. There is nothing remaining to represent its existence on earth.

Once, 1 Cor. xv. 55, it is improperly rendered *grave*, for it has the same reference there as in Matt. xvi. 18; Luke xvi. 23; Acts ii. 27, 31; Rev. i. 18; xx. 13, 14, where it refers to the *unseen state or place* of the dead; that is, of their spirits, and not of their bodies, for the place of their bodies is not unseen. The English word *hell*, from the Saxon HILLAN or HELAN, to *hide*, to *cover*, to *conceal*, would be a very suitable one to express the same idea but for the use that has been made of it to indicate a place of torment; although Acts ii. 27, 31 (and also Gen. xxxvii. 35; Job xiv. 13; xvii. 13; Ps. xvi. 10, where its equivalent, שְׁאוֹל, SHEOL, is employed) it cannot have such a meaning. And in no other place is such a meaning necessary. Nevertheless it has generally obtained and is so defined by the lexicons. Hence it has been discarded by the recent revisers and the Greek word anglicized substituted in its place, which is as much as to say that the Greek word does not signify *hell* as a place of torment. This is so much gained in the right direction; but it does not go far enough. It conveys no meaning. HADES is not a translation of ᾍδης into any intelligent English word. It is thus left to the readers of the revision to give it a meaning, each for himself. In thus acquiring a meaning it is as liable to be perverted from its meaning

in the Greek New Testament as was the English word *hell*, and may come in general to signify a place of torment, as most persons will regard it as only another name for the same thing.

It is used to denote the unseen world where the spirits of the dead remain until they shall be raised to live on earth again. For until CHRIST shall come the second time to take the dominion of the earth and subdue all things to himself he has passed a modified death-sentence on man, which affects the body so that it returns to the earth as it was, but conserves the spirit so that it returns to GOD who gave it and is kept in secret, in hades or hell, until the time shall come for the redemption of the body.

The happiness of the righteous, whether in this life or in hades or hell, is not the reward of their faith and obedience, though a consequence thereof; but they will be rewarded at the coming of CHRIST with eternal life and glory. And the unhappiness of the wicked, whether in this life or in hades or hell, is not the punishment of their sins, though a consequence thereof; but they will be punished with indignation and wrath, tribulation and anguish, after they shall be raised from the dead. Rom. ii. 6-10. Hades or hell is not a place fitted up with appliances to torture the spirits of the dead, and whatever torment the wicked may suffer there will be the



result of a guilty conscience or apprehensions of future wrath.

The second word, *γεέννα*, being a corruption of the Hebrew word גֵּיהֵנּוֹם, designated a place called the valley of Hinnom, to the south of Jerusalem, outside the walls. It was anciently "most verdant and delightfully shaded with trees." The worship of Moloch was established there, and hence the Jews, after the captivity, regarded it with abhorrence, and defiled it by throwing into it all the filth of the city, carcases of animals, and the dead bodies of malefactors who were denied burial. And constant fires were kept burning to consume these bodies, etc., from which it also received the name *Gehenna of fire*. The English word hell is not a translation of it at all. It is a proper name of a place which, so far from being *unseen* or *hidden*, was seen and known to all the inhabitants of Jerusalem. It was a most execrable place, and used metaphorically to denote future punishment, not in the intermediate state, but after the resurrection. The word is found in Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33; Mark ix. 43, 45, 47; Luke xii. 5; James iii. 6. From Isaiah lxvi. 22-24 it appears that Gehenna will be used during the Millennium as a place for consuming the carcases of those who will then be cut off for their disobedience. But that will



be before death and hell, *hades*, give up the dead that are in them, and the wicked are brought forth for punishment.

The third word, *ταρταρώσας*, occurs but once, 2 Pet. ii. 4, and designates the outcast condition of the angels who kept not their first estate, and are committed to chains of darkness, to be reserved unto judgment when the second Adam and his saints shall possess the kingdom.

Great confusion has arisen from rendering these Greek and Hebrew words by the same English word *hell*; for how is the English reader to know which word it represents and what is its real meaning? It is matter of thankfulness that the word of GOD was written in what may now be called stereotyped languages, whose words are no longer subject to the mutations of common use. So while the English word *hell* has come to signify a place of torment, the Greek and Hebrew words retain their several meanings; so that by reference to them it is possible to ascertain the true sense.

The Hebrew word *הַשְׁמַד*, the Greek *ἄδης*, and their equivalent English word *hell*, when used in reference to the dead, signify a *hidden*, *unseen*, or *covered* state, to which the spirits, whether of the righteous or of the wicked, go when they die. It is not a place of torment, for there Lazarus is comforted in Abraham's

bosom, and Paul says, "To me to live is CHRIST and to die is gain." Hence we are assured of the happiness of all who die in the LORD, for they rest from their labors in a blissful sense of the Divine love and joyful anticipation of eternal life, as well as in the fellowship of all the good and true. It is not the place that makes them happy. Nor is it the place which makes the wicked miserable there. It is their conscious guilt and apprehension of coming wrath in the companionship of the wicked.

It is not the final state of the righteous or of the wicked. The righteous shall come forth in the first resurrection, and with the changed living saints be caught up to meet the LORD in the air at his coming, and being glorified with him, shall reign with him in his everlasting kingdom. The wicked will not be raised until after a thousand years have expired, and it will be unto judgment. And they shall be punished for their sins and subdued to CHRIST, under whose righteous government they will at last be reconciled to GOD and become obedient and happy.

THE END.







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